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PREFACE

The time is surely passing, if, indeed, it has not already passed, when educated people in Europe and America can afford to remain ignorant of the Far East. The history of China is exceeded in age only by that of Egypt and Babylonia; the history of India reaches farther back than that of Persia, Greece, or Rome; and even Japanese history antedates that of any modern Occidental nation. The Far Eastern countries possess not only old, but rich and varied, civilizations. In industry, science, religion, philosophy, art, literature, politics, economics, and the refinements of social life they have made and are still making contributions to the common welfare of mankind. The extent and value of these contributions ought to be more generally appreciated.

Some parts of the Far East have been more or less in contact with the West ever since Vasco da Gama rounded the Cape of Good Hope and reached India in 1498, but it is less than a hundred years since China opened her doors to foreigners, and not seventy-five years since Japan took the same step. The rise of Japan to a position among the great powers began only in the last decade of the nineteenth century. The Chinese Revolution, creating a republic out of the most ancient empire in the world, happened almost yesterday. The transformations of Oriental society following these events are already momentous; how much more momentous will be those which seem destined to occur within the near future? Besides China and Japan, India, Indo-China, and even Central Asia and the islands of the Pacific are being drawn into the current of modern "European" civilization.

This book is intended to introduce pupils in school and college and the general reader to the Far East. It is only an outline which may be filled either by lectures on the part of the instructor or by additional reading on the part of the student. Some of the more important works on India, China, and Japan are mentioned in the Bibliographical Note. A Chronological Summary at the end furnishes a brief list of dates and events in the history of these countries.

I wish to express my indebtedness to Mr. M. T. Price, whose intimate acquaintance with modern China enabled him to make various useful suggestions. Thanks are due to Dr. Yuen Ren Chao, Instructor in Chinese, Harvard University, and to Dr. Y. M. Chen, Instructor in Chinese, Columbia University, for their careful reading of the proofs and their helpful comments thereon. The map of the expansion of Japan is based, by permission of Funk and Wagnall's Company, upon a map which recently appeared in the *Literary Digest*.

HUTTON WEBSTER

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The accounts of China, India, and Japan in the Eleventh Edition of the *Encyclopædia Britannica* furnish an admirable introduction to the history and civilization of those countries. Several chapters in vols. xi-xii of the *Cambridge Modern History* are devoted to the Far East during the 19th century.

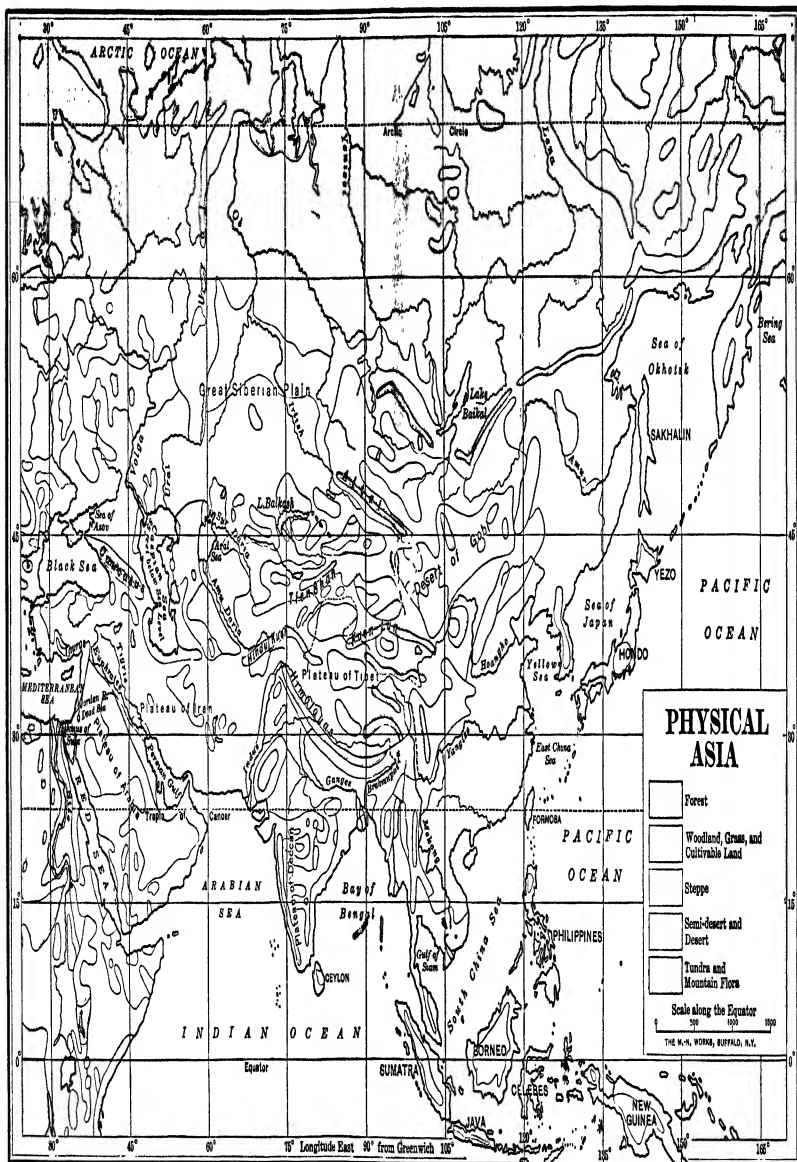
Two small books by Professor K. S. Latourette, *The Development of China* (2d. ed., Boston, 1920, Houghton Mifflin Co.) and *The Development of Japan* (N. Y., 1916, Macmillan Co.) may be cordially recommended to the general reader. H. A. Giles, *China and the Manchus* (Cambridge, 1912, University Press) and J. H. Longford, *The Evolution of New Japan* (Cambridge, 1913, University Press) deal briefly with the recent history of these countries. More extensive works of the same character are Shi-Gung Cheng, *Modern China, a Political Study* (Oxford, 1919, Clarendon Press) and R. K. Porter, *Japan, the Rise of a Modern Power* (Oxford, 1918, Clarendon Press). For India the best condensed treatment is V. A. Smith, *The Oxford History of India* (Oxford, 1919, Clarendon Press).

The civilization of the Far East, as distinct from its political history, may be studied conveniently in the following volumes: G. L. Dickinson, *An Essay on the Civilizations of India, China, and Japan* (London, 1914, Dent & Sons, Ltd.); C. R. Dutt, *The Civilization of India* (London, 1900, Dent & Sons, Ltd.); L. D. Barnett, *Antiquities of India* (London, 1913, Warner), well illustrated; Sir T. W. Holderness, *Peoples and Problems of India* (N. Y., 1911, Holt); and H. A. Giles, *The Civilization of China* (N. Y., 1911, Holt). A very useful work is the *Encyclopædia Sinica* by Samuel Couling (Oxford, 1917, Clarendon Press).

The following volumes are comprehensive in scope: Sir. R. K. Douglas, *Europe and the Far East* (2d. ed., Cambridge, 1913, University Press), dealing with European expansion in Asia; S. K. Hornbeck, *Contemporary Politics in the Far East* (N. Y., 1916, Appleton), the best treatment of the subject; H. A. Gibbons, *The New Map of Asia* (N. Y., 1916, Century Co.), covering both the Near East and the Far East; P. S. Reinsch, *Intellectual and Political Currents in the Far East* (Boston, 1911, Houghton Mifflin Co.), by a former United States Minister to China, now Counselor to the Chinese government; H. M. Stephens and H. E. Bolton, editors, *The Pacific Ocean in History* (N. Y., 1917, Macmillan Co.), a collection of papers and addresses presented at the Panama-Pacific Historical Congress; G. H. Scholefield, *The Pacific, its Past and Future* (London, 1910, Murray), useful for facts and documents; E. C. Moore, *West and East* (N. Y., 1920, Scribner), an account of the spread and influence of Christianity in Asia during the nineteenth century; Lothrop Stoddard, *The Rising Tide of Color* (N. Y. 1920, Scribner), a treatment of the present and prospective race problems throughout the world; and G. S. Spiller, editor, *Papers on Inter-Racial Problems* (London, 1911, King), being the addresses delivered before the First Universal Races Congress in London.

The Statesman's Year-Book (Macmillan Co.), an annual publication devoted to current politics, contains sections on the Far Eastern countries. Much use can be made of the *Literary and Historical Atlas of Asia*, and the *Literary and Historical Atlas of Africa and Australasia*, both edited by J. G. Bartholomew and published in "Everyman's Library."

Current History, published by the New York Times, is a monthly magazine containing much matter of contemporary interest. *Asia*, the journal of the American Asiatic Society, New York, *The New East*, Tokyo, and *The Weekly Review of the Far East*, Shanghai, are other valuable periodicals.



HISTORY OF THE FAR EAST

CHAPTER I

LANDS AND PEOPLES OF THE FAR EAST

The Name Asia. — Some of the earliest geographers divided the world as known to them into two parts only, Europe and Asia. The former was the West, the land of the setting sun; the latter was the East, the land of the rising sun. By Asia the Greeks seem at first to have designated simply western Asia Minor, and the Romans also gave this name to their province in that region. Eventually, the name “Asia” came to be applied to the entire continent.

Boundaries of Asia. — Asia comprises almost one-third of the land surface of the globe. Its boundaries on the north, east, and south are easily traced. On the west the Mediterranean and the Black and Caspian seas separate it in part from Europe. The Caucasus range, over nine hundred miles in length, and from thirty to one hundred and forty miles in width, also serves as a western boundary. These lofty mountains have been very important, historically, as a barrier to migrations. On the other hand, the broad, low range of the Urals offers few obstacles to movement over them, while between them and the Caspian the Asiatic steppe merges insensibly into the European plain. Europe has thus been always open to the nomadic tribes of central and northern Asia, and it has likewise been easy for the Russians to expand eastward over Siberia. In each case invading peoples were only following the line of least resistance.

The Asiatic Plateaus. — Asia contains two large plateaus. One extends from Asia Minor through Armenia to Iran (Persia, Afghanistan, and Baluchistan); the other stretches from the Himalayas northeastward to the shores of the Pacific. The plateaus assume the character of poor steppes and deserts, mostly too elevated for agriculture and often too dry and barren (as in the Desert of Gobi) even for herding. The lofty mountain ranges which hem them in are incapable of human habitation. These plateaus include nearly two-fifths of the total area of Asia.

The Asiatic Lowlands. — But not all the lowland region is adapted to man's occupancy. Part of Siberia is a treeless, barren tundra, where the terrible climate blocks the mouths of the rivers with ice and even in summer keeps the ground frozen beneath the surface. Another part consists of marshy forests, equally unsuitable for settlement. The lowlands capable of supporting a large population by agriculture are particularly the broad, fertile, river-made plains of the Tigris and Euphrates in Mesopotamia, of the Indus and Ganges in India, and of the Yangtze and Huangho in China. These three alluvial regions were cradles of civilization in remote antiquity, while to-day northern India and eastern China are the seats of the densest populations in the world.

Climatic Conditions in Asia. — Since Asia reaches from near the equator to a point halfway between the Arctic Circle and the North Pole, it naturally has a wide variety of climates. Some of the highest temperatures known are registered in southern Asia and some of the lowest, in northern Asia. Furthermore, the differences in altitude, ranging from the Caspian basin below sea-level to the table-land of Tibet, whose mean elevation is about 15,000 feet above the sea, also profoundly affect climatic conditions. The mountains of central Asia are so high that they drain the winds from the ocean of their moisture, with the result that the interior of the continent has little rainfall and is often so completely arid as to be shunned by all living things. Less than a tenth of central Asia is permanently habitable. The aridity of this region tends to in-

crease, as is shown by the fact that both the Caspian and Aral seas have become considerably smaller within recent centuries.

Asia and Europe Compared. — The sea, which washes only the remote edges of Asia, penetrates deeply into Europe and forms an extremely irregular coastline, with numerous gulfs and bays. The mountains of Europe, seldom very high and provided with easy passes, present no such obstacles to intercourse as the mightier summits of Asia. We miss in Europe the extensive deserts and barren table-lands which form so characteristic a feature of Asiatic geography. Instead of a few large rivers, such as are found in Asia, Europe is well supplied with numerous streams, which make it possible to travel readily from one region to another. Lastly, the climate of Europe, in consequence of the deep indentations of the sea and the arrangement of the mountain ranges, is much more mild and equable than that of Asia. Thus, while Europe is only the largest of the great Asiatic peninsulas, the two land masses present such striking contrasts in physical features that geography, as well as history, justifies their treatment as separate continents.

Population of Asia. — At least eight hundred million people, or almost half of the world's population, live in Asia. Yet most of the continent is sparsely settled, for the mountain slopes, the steppes, the deserts, the forests, and the tundras support few inhabitants. The bulk of the population is found in southern and southeastern Asia, where agriculture, and not hunting and herding, forms the principal means of livelihood.

• **The Yellow Race in Asia.** — All the races of man are met with in Asia, but by far the largest area of the continent is occupied by the Mongoloid or Yellow Race. Its Asiatic representatives include the Mongolian proper of eastern Asia, and the Indonesian and Malaysian of the East Indies or Malay Archipelago. Both have yellow brown skins, black eyes, black, straight hair, and broad heads. Both are short in stature. The Mongolian proper has also a special peculiarity in the oblique or "almond" eye.

The Black Race in Asia. — The Dwarf Blacks or Negritos are few in number, but are widely distributed in the Malay Peninsula, the Philippines, and New Guinea (Papua). These peoples are true pygmies, the adult males being less than five feet in height. They closely resemble the pygmies of equatorial Africa. The Melanesians of New Guinea and the adjacent islands are clearly near relatives of the African negroes. Perhaps the most conspicuous difference between them is in the shape of the nose, which is regularly flat among the African negroes but sometimes aquiline among the Melanesians. No one has offered a plausible explanation for the existence of these two so similar peoples on opposite sides of the Indian Ocean. The Australian natives may also be provisionally included in the Negroid or Black Race, but they possess some Caucasian resemblances. Their racial position is doubtful. The same remark applies to the aboriginal population of southern India — the so-called Dravidians — who exhibit both Negroid and Caucasian affinities.

The White Race in Asia. — The greater part of western Asia, together with northern India, has been occupied since prehistoric times by representatives of the Caucasian or White Race. This color term is here used simply as a convenient label. There are, in fact, millions of Asiatic Caucasians with darker complexions than millions of Mongoloids. Such is particularly the case in India, where for many centuries the Caucasians have intermingled with the dark-skinned Dravidians.

Origin of Asiatic Civilization. — Some Asiatic peoples were civilized at a time when Europeans were still barbarians. The earlier origin of civilization in Asia than in Europe reflects the influence of physical environment. It was easy for man to live and thrive in the great river plains of Asia. Their wonderfully fertile soil, abundance of water for irrigation, and hot, sunny, but dry climate made agriculture very productive. People were consequently attracted to these regions; they rapidly increased in number; and soon gathered in populous towns and cities. It was now possible

THE PEOPLES OF ASIA

Indo-Europeans
Mongolians
Chinese, Tibetans,
Burmans, etc.
Dravidians
Malays
Aryans and Papuans
Japanese and Koreans
Semites

Scale of Miles
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THE M. N. WORKS BUFFALO, N. Y.

0 250 1000

THE M.-N. WORKS BUFFALO, N.Y.

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for them to form states, kingdoms, and empires, to foster manufacturing and commerce, and to develop metallurgy, architecture, writing, and many other arts and sciences indispensable to the higher life of mankind.

Progress of Asiatic Civilization. — Though the peoples of Asia did so much to originate civilization, they have not progressed as far as Europeans in the control of nature by science and invention. It is from the Occident that the Orient must introduce machinery, railroads, telegraphs, telephones, ocean steamships, automobiles, and airplanes. Again, the Asiatic peoples, left to themselves, have never gone beyond one-man rule, or monarchy. It is to Europe and America that Asia must look for the principle of popular or democratic government. Once more, elementary schools for the common people, together with high schools and universities, are characteristic of Europe and America rather than of Asia. The recent "Awakening of the East" has followed rapidly upon the introduction into one Asiatic country after another of European industries, sciences, and arts, and of European ideals of government and popular education.

Religions of Asia. — The three great religions of the world — Buddhism, Christianity, and Mohammedanism — arose in Asia. The same is true of still other religions, such as Judaism among the Jews, Zoroastrianism in Persia, Brahmanism in India, Confucianism and Taoism in China, and Shinto in Japan. Two thirds of Asiatic peoples are reckoned as Brahmans or Buddhists, while many others follow the doctrines of Mohammed and accept the creed of Islam. Christianity, however, has never made much headway in Asia, east of Asia Minor and the Syrian lands. On the other hand, Brahmanism has not spread far beyond India, and even Buddhism, so successful in eastern Asia, has found few adherents in western Asia. Mohammedanism does not seem to be any more attractive to Europeans now than during the Middle Ages; it does not proselytize among Christians anywhere.

Influence of Asia on Europe. — During the last twenty-five hundred years Asiatic peoples have repeatedly invaded

Europe and have brought portions of it under their political influence. The earliest invasion recorded in history was that of the Persians, who attacked the Greeks in the 5th century B.C. To this unsuccessful enterprise may be added the equally unsuccessful expedition against Italy, which was led by the Carthaginians under Hannibal in the 3rd century B.C. Later the Roman Empire kept back the Persians and Parthians, but could not prevent the incursions into Europe of the barbarous Huns, and of other Asiatic peoples. The Middle Ages saw the conquests of the Arabs, who for a long time occupied Spain, of the Magyars, or Hungarians, who settled in the European country now called after them, of the Mongols, who made Russia a dependency, and finally of the Ottoman Turks, who captured Constantinople in 1453 and soon spread over the Balkan Peninsula. The Turks, though lords of southeastern Europe for centuries, did little to plant Asiatic culture there, and during the last one hundred years they have been almost completely expelled from European territory.

The Greeks in Asia. — The conquests of Alexander the Great in the 4th century B.C. led to the overthrow of the Persian Empire and to the foundation of Græco-Macedonian kingdoms and cities in Asia, as far as northern India. A partial fusion of East and West followed. What the Greeks had accomplished by this time in art, literature, philosophy, and science became more or less familiar to the Egyptians, Babylonians, Persians, Hindus, and other peoples. They, in turn, introduced the Greeks to some of their achievements in the realm of thought.

The Crusaders in Asia. — Another period when European peoples came into close relations with the peoples of western Asia occurred during the crusades of the 12th and 13th centuries. These were more than military expeditions on the part of Christian knights burning with zeal to rescue the Holy Land from "infidels." The crusades also furnished many opportunities for peaceful intercourse between Christians and Moslems. As a consequence, the market for eastern wares in Europe was greatly extended. The products of Damascus,

Mosul, Alexandria, Cairo, and other cities were carried across the Mediterranean to the Italian seaports, whence they found their way into all European lands. The elegance of the Orient, with its silks, tapestries, precious stones, perfumes, spices, pearls, and ivory, was so enchanting that an enthusiastic crusader called it the "vestibule of Paradise."

Medieval Exploration of Asia. — The crusades also extended geographical knowledge concerning Asia. They led to pilgrimages, missions, and trading enterprises in Oriental lands. The result was to open up lands beyond the Euphrates which had remained sealed to Europeans for centuries. The most famous of medieval travelers were the Polos. These Venetian merchants set out for Asia in 1271 and after an adventurous journey reached the court of the Mongol ruler, Kublai Khan, at Peking. Kublai, who seems to have been anxious to introduce Christianity and European culture among his people, received them kindly, and they amassed much wealth by trade. Marco Polo even entered the Khan's service and went on several expeditions to distant parts of the Mongol realm. Many years passed before Kublai would allow his useful guests to return to Europe, which they finally did in 1295. The story of the Polos, written down at Marco's dictation, became one of the most popular books of the Middle Ages. In this work, Europe read of far Cathay (China), with its wealth, its huge cities, and swarming population, of mysterious and secluded Tibet, of Burma, Siam, and Cochinchina, with their palaces and pagodas, of the East Indies, famed for spices, of Ceylon, abounding in pearls, and of India, little known since the time of Alexander the Great. Even Cipango (Japan) Marco described from hearsay as an island whose inhabitants were civilized, and so rich in gold that the royal palace was roofed and paved with that metal. The accounts of these countries naturally made Europeans more eager than ever to reach the distant East.

The European Advance in Asia. — A new period in the relations of Europe and Asia opened in the 16th century, after the Portuguese had discovered the maritime route around the

History of the Far East

Cape of Good Hope to India. Almost immediately the naval powers of western Europe entered upon a career of Oriental conquest. It was essentially commercial, rather than political, in purpose. The movement took place by sea, rather than by land, and affected chiefly India and the extreme East, which were more exposed to naval attack than western Asia. This movement has continued until the present, the chief European powers that have taken part in it being Portugal, Spain (in the Philippines), France, Holland, and England.

The Portuguese Acquisitions. — The Portuguese were the first on the scene. They made haste to appropriate the wealth of the Indies by planting stations and factories, especially at Goa in India, Ormuz at the entrance to the Persian Gulf, and Malacca at the end of the Malay Peninsula. The possession of these strategic points enabled the Portuguese to control the commerce of the Indian Ocean. They also established trading relations with China, through the port of Macao, and with Japan, which was discovered by them either in 1542 or 1543. By the middle of the 16th century Portugal had acquired almost complete ascendancy along the shores of southern Asia and in the adjacent islands.

Acquisitions of the Dutch, French, and English. — The triumph of Portugal was short-lived. That small country lacked the strength to maintain a monopoly of Oriental trade. During the 17th century the Dutch drove the Portuguese from Ceylon and the East Indies, and during the 18th century the French and English became their successful rivals in India. England then proceeded to defeat the aspirations of the French for an empire in India, and for more than one hundred and fifty years she has determined the destinies of that country. The 19th century saw England increase her Indian possessions by the acquisition of Baluchistan and Burma. France, meanwhile, secured a colonial domain in Indo-China.

The Russian Acquisitions. — Russian peasants, fur traders, and adventurers early began to spread over the gentle slopes of the Urals and between these mountains and the Caspian

into Siberia. Before the end of the 16th century they captured Sibir, a Mongol capital from which the whole region takes its name. By the middle of the 17th century they had penetrated to the Sea of Okhotsk; by 1700 they had occupied Kamchatka and faced the Pacific. The foundations of Russian supremacy were thus laid throughout Siberia, a vast wilderness previously inhabited only by half-savage, heathen tribes. During the 19th century Russia also widened her boundaries in central Asia by absorbing Turkestan east of the Caspian and south of Lake Balkash and the Aral Sea.

Partitioning of Asia. — As the 19th century drew to a close, the complete partitioning of Asia seemed at hand. Germany, France, Great Britain, and Russia seized Chinese ports, and the last-named country, having expanded over Siberia, began to cast longing eyes on Manchuria. Japan also entered the race for colonial expansion and acquired Formosa and Korea. The great powers began to divide China into "spheres of influence," which, it was expected, would next become protectorates, and ultimately dependencies. Such was the situation when the World War occurred, a war that seems likely to result in making a new map of Asia, as it has already made a new map of Europe.

The Near East. — Including Egypt, which was formerly considered a part of Asia, the boundaries of the Near East are the Black and Caspian seas on the north, the Red Sea, Persian Gulf, and Indian Ocean on the south, the Indus River on the east, and the Mediterranean and the Nile on the west. Almost all the countries within this area had a prominent place in the ancient Oriental world, and from antiquity to the present day their relations have been closer with Europe than with the rest of Asia. Their history, in fact, forms a part of general European history during the last three thousand years.

The Far East. — Quite otherwise has it been with the Far East. Wide seas, extensive ranges of mountains, and trackless deserts separate India, China, Indo-China, and Japan from the Near East. India, indeed, did not remain entirely isolated

in antiquity, for the northwestern part of the country was conquered first by the Persians and then by the Greeks. Even after the end of foreign rule, India continued to be of importance to the West, because of its commerce in precious stones, fine woods, and cotton stuffs. China during antiquity also had some foreign trade and came to be known as the Silk Land (Serica), from the silken goods which found their way thence into western Asia and Europe. But, as has been just noticed, it was not until recent centuries that the Far East began to emerge from age-long seclusion and became an important factor in world politics.

CHAPTER II

INDIA

Position, Shape, and Size of India. — The map shows India¹ as the middle of three great peninsulas which reach southward from the mainland of Asia. It has the form of a triangle, with the base resting upon the Himalaya Mountains and the apex projecting far into the Indian Ocean. Relatively to the rest of Asia, India looks small, but the peninsula is larger than Europe without Russia. It extends from north to south for nearly two thousand miles, and its greatest breadth from east to west is about the same distance. The remarkable regularity of the coastline accounts for the few good harbors of India, in spite of its peninsular shape.

Natural Boundaries of India. — Besides water boundaries in the Bay of Bengal and the Arabian Sea, India has a land boundary to the north in the stupendous range of the Himalayas. The name, which comes from two Sanskrit words meaning "abode of snow," is restricted by modern geographers to that part of the mountain region enclosed within the arms of the Indus and Brahmaputra rivers. The Himalayas, thus considered, extend for about fifteen hundred miles. There are only three or four points in their entire length where passage from Tibet or China into India is practicable, and no place where an invasion in force is possible. The Himalayas not only wall in northern India, but at both their extremities they send out ranges to the south, which reach the sea. Such are the boundaries of India as fixed by nature.

¹ "India," which is now the official name of the country, comes from a Sanskrit word meaning a "river," preeminently the Indus. The name "Hindustan," meaning the "land of the Hindus" (compare "Afghanistan," "Baluchistan"), though sometimes applied to the entire country, is properly limited to that part of northern India where Hindustani is the spoken language.

Political Limits of India. — The political limits of India have been drawn on a more extensive scale. The red line, indicating the British Indian Empire, now includes Burma, a country that is geographically a part of China, and Baluchistan, another equally non-Indian land. Moreover, Kashmir (Cashmere), in the northwest angle of the Himalayas, is a "protected" native state under British sovereignty, and Nepal, though independent as respects its internal affairs, is in foreign relations controlled by Great Britain. Bhutan also lies within the British sphere of influence. These annexations, partial or complete, have been considered necessary to protect the real India against attack from the northwest or the northeast, where the extensions of the Himalayas are not continuous but contain open tracts accessible for armies. All the invasions of India have followed the routes from Persia and central Asia, and in ancient days large bodies of immigrants passed into India from China. Hence the anxiety of the rulers of India to safeguard its vulnerable approaches.

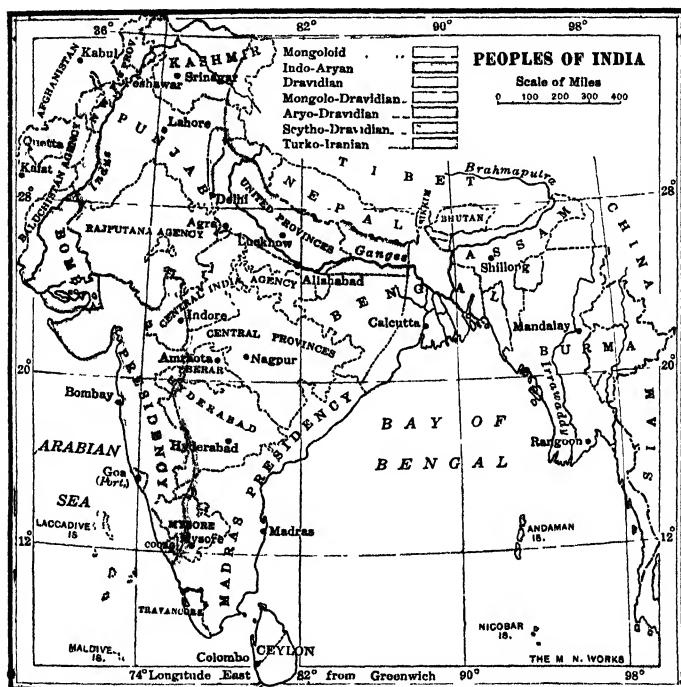
The Indo-Gangetic Plain. — The plain of the Indus and the Ganges was at a remote geological epoch, before the elevation of the Himalayas, an inland sea. As these mountains arose, the rivers draining them flowed into the depression and filled it with sediment — a process which still goes on. The Indo-Gangetic plain contains the richest and most densely populated provinces of India.

Plateau of the Deccan. — The plateau covering the southern half of India is geographically distinct from the Indo-Gangetic plain and the Himalayas. It forms the remnant of a continent which once joined Africa across the space now filled by the Indian Ocean. The Deccan, in general, is a broken, rocky region, favorable to the creation of small and independent states. This part of India never came completely under one government until the period of British rule, and even to-day it preserves an individuality of its own.

Population of India. — The census of 1921 enumerated over 319,000,000 inhabitants of India, including Burma. The population has increased rapidly within recent decades,

for under British rule wars have ceased and plagues and famines have become less terribly destructive of human life. There are as many, if not more, people in India as in North America, South America, and Africa, combined.

The Indian Peoples. — This vast population is not fused into a single nationality, nor is it divided into a number of dis-



tinct nations. The constant influx of invaders and immigrants, the friction between rival religions, and the barrier raised by caste have combined to prevent any such intimate blending of the inhabitants as exists in most European countries and in the United States.

Racial Types in India. — Three racial types occupied India in early times. (1) The Dravidians, who extend from Ceylon

to the Ganges River, doubtless represent the aboriginal inhabitants of the peninsula. They are short, dark men, perhaps related to the Australians. (2) The Mongolians are found in Nepal, Sikkim, Bhutan, Assam, and Burma. (3) The Indo-Aryans, who are met with chiefly in the Punjab and Kashmir, in physical characteristics doubtless approach closely to the ancient Aryan colonists of India. They are tall, loose-limbed men, in complexion a light transparent brown. Four other racial types are found at the present day in India. They seem to be the result of intermixture, in varying proportions, of Dravidians, Mongolians, and Indo-Aryans.¹

Indian Languages. — Upwards of one hundred and fifty distinct languages are spoken in India. All these fall, however, into a few groups, which roughly correspond to the racial elements of the population. The two most important are the Dravidian and the Aryan. Hindustani, one of the Aryan tongues, has become the literary language of India, both for Hindus and Mohammedans. It also forms with English a *lingua franca*, or means of general intercourse throughout nearly the entire peninsula.

The English Language in India. — Like Latin in the Roman Empire, English has become the official language in India. Laws and government decrees are issued in it, and affairs of state are discussed in it. The educated classes read English newspapers and books, in this way gaining some acquaintance with modern science, history, and philosophy. For aspiring youth the language is at once the door to knowledge and to public employment. English is thus a force making for social and national unity.

Indian Religions. — The official classification of Indian religions divides them into Hindu, Mohammedan, Buddhist, Jain, Christian, Parsee, and Animist. Hinduism and Mohammedanism (Islam) enroll at least nine-tenths of the population. A great many Dravidians, however, are only nominal devotees of the Hindu divinities; their real worship is paid to countless local demons and deities. Buddhism now enrolls

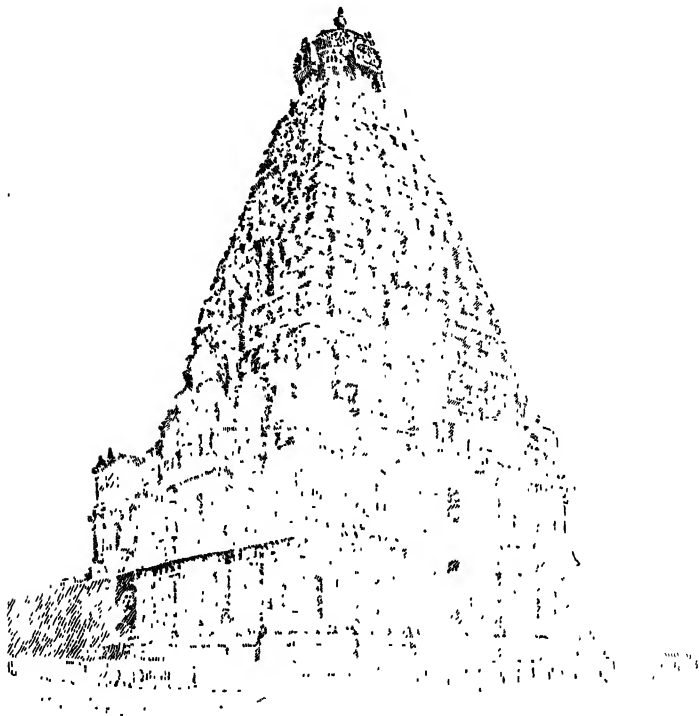
¹ See the map on page 13, based upon the Indian census of 1901.

few followers in India proper, but Ceylon and Burma are strongholds of this faith. Jainism, which has much in common with Buddhism, is professed by a comparatively small sect. Christianity includes several million adherents. Parseeism, a form of the ancient religion of Persia, has its representatives among the descendants of Persian emigrants to the Bombay Presidency. Animism, which implies a confused belief in souls and spirits, is professed by some of the more primitive tribes still found in India; it tends to shade off into the popular Hinduism.

Hinduism. — This is a religion with very different aspects, according as it is held by the ignorant multitude or by the educated few. At one end are beliefs and practices based on savage animism and magic; at the other end are elevated philosophical doctrines from which even Western thinkers have perhaps much to learn. Between these extremes lies a vast mass of mythology, idolatry, and superstition.

Development of Hinduism. — Our earliest knowledge of Hinduism comes from the Vedas, which were composed for the worship of the Aryan tribes invading India after 1000 B.C. The Vedic deities seem to have been the forces of nature more or less vaguely personified, such as Father Heaven, Mother Earth, Indra, the storm or monsoon god, and Agni, god of fire. The house-holder honored them with simple prayers, hymns, and offerings. After a special class of religious poets and priests — the Brahmins — had arisen, the simple Vedic faith underwent a profound transformation. The old nature deities lost importance, while Brahma, the All-Father, Vishnu, the Preserver, and Siva, the Destroyer, together with a crowd of lesser gods and godlings, made their appearance. Brahma is seldom worshiped exclusively, but usually in conjunction with other deities. Vishnu, the god who preserved the world, had many incarnations, the two most popular being Rama, the hero-prince of the poem called the *Ramayana*, and Krishna, who figures in the other great epic, the *Mahabharata*. Few Hindus are ignorant of legends concerning these romantic personages. The growth of new gods was accompanied by a growing emphasis on the efficacy of sacrifice to them, when

correctly performed by Brahmans. Other aspects of Hinduism include a belief in the transmigration of souls, the multiplication of idols and temples, and the reverence paid to various animals, including monkeys, serpents, and oxen. India



THE GREAT TEMPLE OF SIVA AT TANJORE

Built about 1000 A.D. The central cella rises in a pyramid of 13 stories about a base 82 feet square, and reaches a height of 190 feet

contains many holy places, such as Benares, and holy rivers, such as the Ganges. Enormous numbers of pilgrims visit the sacred sites, thus providing a livelihood for the local Brahman priests.

Hindu Sects. — The great majority of Hindus are either Vishnuites (followers of Vishnu) or Sivaites (followers of Siva).

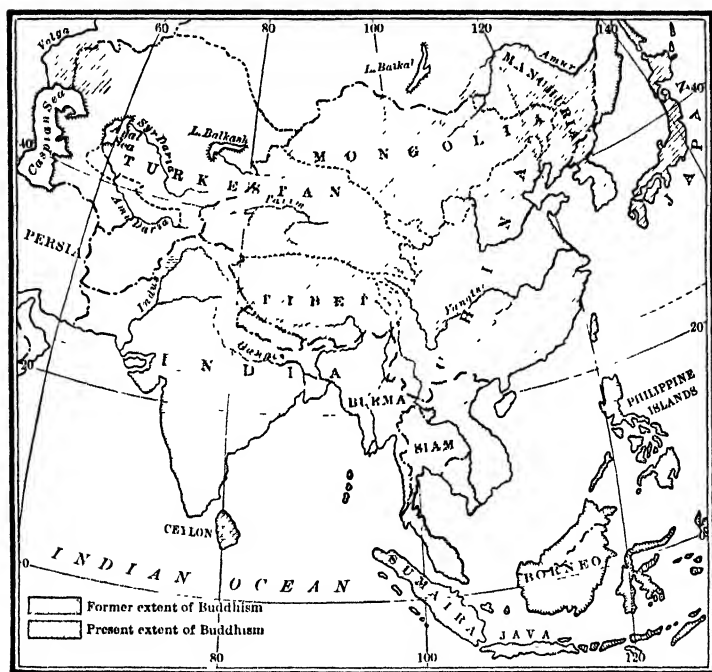
Since, however, Hinduism has no pope, church council, fixed creed, or other means of enforcing religious unity, it constantly gives rise to sects, with new deities and new forms of worship. Some of these have been formed in the 19th century, especially under the influence of Mohammedanism and Christianity. They are often attempts to replace the popular idolatry and mythology with more spiritual conceptions.

Gautama Buddha (560?-480? B.C.). — Buddhism, itself, seems to have started as a reforming sect. Its founder was born on the frontiers of Nepal. As the only son of a wealthy landed proprietor, he enjoyed a good education. He married, when a very young man, and had one son. At the age of twenty-nine Gautama abandoned home, wife, and child and went forth, as thousands of others in his day, in search of salvation. He learned everything that the Brahmans could teach, but their philosophy did not satisfy him. Then he became a hermit and for six years performed the most severe austerities. Fasting and other forms of self-mortification were also fruitless; they brought no answer to his questionings. One day, however, as Gautama sat in meditation beneath a tree, the hour of illumination came and he found the truth which neither learning nor self-mortification had taught him. In that moment he became the Buddha, the Enlightened.

Buddhism as a Philosophic and Moral System. — For Buddha life is suffering. The only way to prevent its continuance from one rebirth to another is by suppressing fleshly lusts and even the craving for existence. By rigid self-control, meditation, and holiness of thought and conduct man may attain, if not in the present life, then after a succession of lives, the final goal of Nirvana — the cessation of all personal existence. It was this austere philosophy and ascetic morality which gave birth to a world religion.

Indian Buddhism. — Buddha seems to have left the old beliefs of Hinduism practically untouched, for Brahma, Indra, and other deities find frequent mention in Buddhist scriptures. He did sweep away, however, the cruel austerities, which were considered meritorious, together with the elaborate

sacrifices of animals. For Buddha *all* life was sacred, and hence animal sacrifice was sinful. The caste system, which by this time had become firmly rooted in Indian society, Buddha tolerated for laymen, but not in the order of monks and nuns which he founded. All men and women were equal, when



EXPANSION OF BUDDHISM

they had entered the holy life. In course of time, Buddhism became an organized religion, with sacred places thronged by pilgrims, monasteries and churches, which were excavated in rocks, and a cult of saints and relics. The human personality of Buddha was lost to sight in the mists of legend surrounding him, and his image was everywhere venerated, if not worshiped. These departures from the original doctrines of the founder were more marked in the northern form of Buddhism

(Mahayana, the "Great Vehicle") than in the southern form (Hinayana, the "Little Vehicle"). Indian Buddhism flourished for more than a thousand years. It declined from the 8th century A.D. and by the 13th or 14th century it had become practically extinct in India proper, surviving only in Nepal on the north and in Ceylon on the south.

Non-Indian Buddhism. — The permanent conquests of Buddhism took place outside of India. During the early centuries of the Christian era it entered Burma, Siam, China, Korea, and Japan. It also spread to Bhutan and Tibet, found many adherents among the tribes of Turkestan and Manchuria, and for a time even penetrated the Malay Archipelago. Its followers to-day may number as many as 450,000,000, or more than a fourth of the human race. In this estimate the entire population of China and Japan is counted as Buddhist, owing to the difficulty of separating Buddhism in those countries from the national faiths.

Islam in India. — More Mohammedans are found in India than in any other country. Some have descended from Mogul and other invaders, but most of them are Indian converts to Islam. Mohammedans exceed Hindus in number only in north-western India, which is in contact with Persia and Afghanistan, and in eastern Bengal and Assam, where the low-caste natives have been glad to win social recognition by accepting Islam. Unlike Hinduism, Islam is a missionary religion, and as such it welcomes all comers, without regard to race or caste.

Christianity in India. — Roman Catholicism began to seek converts in India as early as the 16th century, but Protestantism did not enter the peninsula much more than a century ago. Conversions to Christianity occur chiefly among the lower classes, whom Hinduism regards as degraded. Family influence and the caste system offer serious obstacles to missionary work among the upper classes. The influence of Christianity upon them has been indirect, by presenting for imitation higher standards of belief and conduct. The rate of conversion tends to increase rapidly, because missionaries are now working among uncivilized tribes outside the pale of Hinduism,

and also because the native Christian community is itself beginning to proselytize.

Caste. — The caste system is unique in India, nothing of the kind being known in any other country. The word "caste" comes from the Portuguese language; the usual Indian names for the institution are *varna*, "color," and *jati*, "birth," or "descent." No one who is not a Hindu (or a Jain) can belong to a caste. There are now several thousand castes, headed by the Brahmans, or priests. The number is constantly growing, as old castes divide up and new ones arise from without.

Nature of Caste. — A caste may be described as a collection of families bearing a common name, claiming common descent from a mythical ancestor, human or divine, and, in general, following the same occupation. One who belongs to a caste must not marry outside it; must not do work of any sort unrecognized by it; and must not eat or drink with a person of a lower caste, or, as is often the case, with any person of another caste. It is also necessary for him to observe the ceremonies customary among his caste-fellows in connection with birth, marriage, or death in his family; to abstain from food regarded by his associates as impure; to avoid acts considered improper, for instance, the marriage of widows; and, finally, not to render services to men of low caste. If polluted by their presence or their mere proximity, he must purify himself as from some contagion. If he loses caste for various ceremonial negligences and defilements, he becomes an outcaste.

Origins of Caste. — A caste system was apparently unknown to the ancient Aryan invaders of northern India. Their contact with the Dravidians produced the following orders of society: Brahmans (priests, teachers, poets); Kshatriyas (nobles and warriors); Vaishyas (herdsmen, farmers, and traders); and Shudras (serfs and slaves). The last-mentioned consisted partly of half-breeds and partly of the dark-skinned aborigines who had been conquered and reduced to servitude. Hindus regard these as the four primary castes, from which all

others arose in consequence of cross-breeding, as the caste of fishermen is said to be descended from unions of Brahman men and Shudra women. It is quite certain, however, that most castes have other origins. A caste may be *racial*, having sprung from a border tribe which has adopted Hinduism; or *sectarian*, having descended from the adherents of various sects; or *functional*, being composed of all those with the same occupation, such as writers, blacksmiths, milkmen, and so on. But this enumeration does not exhaust the sources of the present bewildering array of castes.

Influence of Caste. — The caste system, by dividing the people of India into innumerable small groups, undoubtedly tends to prevent the development of any true national feeling among them. It is uneconomic, for it determines each person's occupation and restricts his actions throughout life. To a Westerner it also seems utterly undemocratic and in every way opposed to the "brotherhood of man." Nevertheless, the conservative Hindu defends caste, because it gives to every man, no matter how humble, a recognized place in society. Were caste to disappear, with it would disappear the strongest force working in India to maintain the traditional moral and social code.

The Village Community. — Nine tenths of India's population are country folk. The village community, in which most of them live, consists of peasant land-owners or tenants, landless men, working for wages, artisans, such as potter, blacksmith, carpenter, and cobbler, who receive for their labor a certain share of the harvest, and various public officials. This organization of rural life in economically independent villages closely resembles what was found in medieval Europe a thousand years ago. In India it has survived to the present time, though it begins to pass away with the advent of railways, good roads, and other agencies which break down rural isolation. The village community and the caste system together explain much of the uniformity and conservatism of Indian society.

The Aryans in India. — Indian history opens with the Aryans, a branch of the Caucasian or White Race. They spoke San-

skrit, which is most nearly related to ancient Iranian. Sanskrit and Iranian belong, with the classical Greek and Latin and the Celtic, Teutonic, and Slavic tongues of modern Europe, to the great group of Indo-European languages. There must have been at one time a single speech from which all the Indo-European languages have descended. But where it was spoken, whether in Asia or in Europe, cannot be determined. Sometime, probably in the second millenium B.C., the Sanskrit-speaking Aryans separated from their Iranian kinsmen and began to enter India from the northwest. They came in successive waves and occupied the valley of the Indus.

Aryan Culture. — The life of the Aryans is described in the Vedas, especially in the very old poems of the *Rig-Veda*. They are there represented as a hardy, vigorous people; familiar with agriculture, though more given to pastoral pursuits; having chiefs, but no real kings; and worshipping the "bright gods" of nature, with prayer and hymn and offering. No priesthood and no caste system existed. These Aryan communities doubtless resembled the Teutonic tribes, from which so many nations of western Europe have descended.

Aryan Expansion. — The Aryans gradually spread eastward beyond the Indus and occupied the plain of the Ganges. There the invaders intermarried with the dark-skinned aboriginals, whose lands they seized and whom they made serfs and slaves. The caste system arose. The village community assumed shape. Petty tribal chieftainships gave place to powerful monarchies. The simple Vedic faith developed into Hinduism, with its doctrine of the transmigration of souls, its Brahman priesthood, and its elaborate ritual of sacrifice. The civilization of the Aryans in their new home is reflected in the *Ramayana* and the *Mahabharata*.

India and the West. — About the end of the 6th century B.C. a king of Persia, Darius the Great, annexed the Indus region (Punjab) to his dominions. The Punjab was the richest and most populous province of the Persian Empire for nearly two hundred years. Alexander the Great, the Macedonian conqueror of Persia, then added it to his newly formed empire.

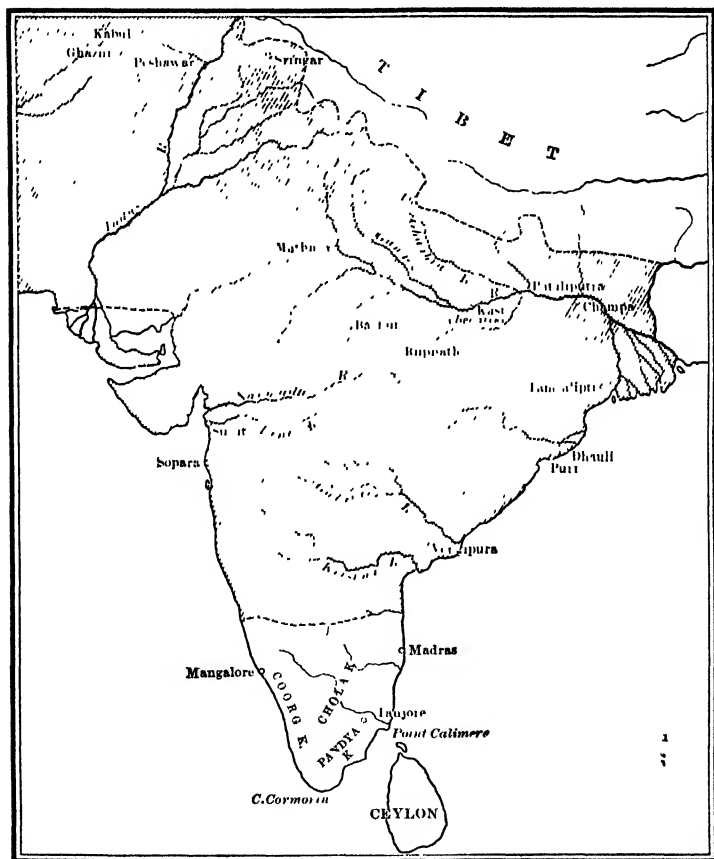
The year of Alexander's invasion, 326 B.C. is the first exact date in the history of India. From this time the peninsula began to emerge from obscurity. Græco-Macedonian kings, the successors of Alexander, exerted some authority in northern India, and their courts were centers from which the Greeks influenced Indian art, especially sculpture, and Indian science, especially astronomy. There is reason to believe that even Buddhism was modified by contact with Greek mythology, and that the Buddhist use of images, in particular, owed something to the example of Greek idolatry. Considerable commerce existed between India and the West, both by land routes through central Asia and by the water route which led across the Arabian Sea and up the Persian Gulf. After the Greeks learned that, by using the monsoons, the periodic winds which blow over the Indian Ocean, it was possible to sail direct from India to Arabia and the Red Sea without laboriously following the coast, Alexandria in Egypt became the great depot for Indian trade. It kept this position until the Portuguese, at the end of the 15th century, discovered the Cape route to the Indies. To-day, with the construction of the Suez Canal, Alexandria is once more on the most direct sea line to the Far East.

Chandragupta and Asoka. — The period of Greek intercourse with India saw the rise of the first great empire on Indian soil. Its founder was Chandragupta. His grandson, the celebrated Asoka, who mounted the throne in 273 B.C., ruled from sea to sea and beyond the Afghan mountains as far as the borders of Persia. Asoka's dominions were thus almost as extensive as those of Great Britain in India at the present time. Asoka



ALEXANDER THE GREAT
After a medallion found at Tarsus in
Asia Minor.

was converted to Buddhism, and his inscriptions on pillars and rocks, enjoining the observance of Buddha's moral code, are still to be seen in India. Through his influence Buddhism became the official religion of India for several centuries.



DOMINIONS OF ASOKA, 250 B.C.

Renewed Invasions of India. — The empire of Chandragupta and Asoka lasted about one hundred and forty years. After it disappeared there was much confusion. The Turkish tribes

of central Asia found the northwestern passes open and poured into India. They were followed in the 5th century A.D. by the Huns, a branch of the same savage people who had devastated Europe. The Turks and Huns gradually accepted Hinduism and became merged in the population of India. Their inroads, however, made it impossible to restore political unity to the peninsula.

The Mohammedan Conquest. — Islam, founded by the Arabian prophet Mohammed in the 7th century A.D., was from the start a conquering religion. It proclaimed the righteousness of a "holy war" against unbelievers. It promised rich booty to those who fought and lived, and paradise to those who fought and died, on the field of battle. Slight wonder that its followers, though poorly armed and ill-disciplined, should have been irresistible. Within ten years after Mohammed's death in 632 A.D., they had overrun Syria, Mesopotamia, and Persia, thus bringing them to the doors of India. The Arabs soon invaded the Punjab, but their conquests proved to be transitory. After the fierce nomads of central Asia accepted Islam, they moved against India at intervals for five hundred years. The last Mohammedan invasion was led by the Turkish chieftain, Baber, who entered India in 1525 and speedily subdued the northern part of the peninsula.

The Mogul Empire. — The empire which Baber established in India is known as that of the Moguls, an Arabic form of the word Mongol. The Moguls reigned in luxury and splendor from their capitals at Delhi and Agra. Their authority centered in the north, but for a time even much of the Deccan submitted to them.

Akbar (1556-1605). — The Mogul emperor Akbar was a contemporary of some of the greatest sovereigns of western Europe, including Queen Elizabeth of England, Henry IV of France, and Philip II of Spain. He does not suffer by comparison with them. As a conqueror Akbar brought under his sway a larger portion of India than had ever before acknowledged the rule of one man. His reputation as a civil administrator rests upon the survey of India which he instituted, and accord-

ing to which the produce of the land was accurately measured and the amount to be paid the government as taxes definitely determined. Akbar is also remembered as the attempted founder of a new state religion. It was intended to comprise



AKBAR ON THE THRONE

the best doctrines of Islam, Christianity, Buddhism, Hinduism, and other faiths. He wished that all his subjects should worship in unison the one God and recognize in the emperor God's spokesman and high priest on earth. Akbar adopted the important principle of religious toleration by granting full liberty, both of belief and of public worship, to the adherents of every faith.

European Settlements in India. —

The period of Mogul supremacy witnessed the first European settlement in India, after Vasco da Gama in 1498 discovered the

sea-route round the Cape of Good Hope. The Portuguese soon established themselves on Diu Island and at Daman and Goa. These three places on the western coast of India still belong to Portugal. The Indian possessions of the Dutch and Danes have been acquired by Great Britain. The contest between the French and British for the commercial mastery of India

ended in 1763, with the close of the Seven Years' War. Great Britain, henceforth, was without a European rival in the peninsula. France kept, however, and still keeps, her trading stations at Mahé, Karikal, Pondicherry, and Chandernagore.¹

British Expansion in India. — The collapse of the Mogul



power, after the middle of the 18th century, left no native authority in India able to oppose Great Britain. British expansion was consequently almost inevitable. Sometimes the Indian princes attacked the British settlements and had to be overcome; sometimes the lawless condition of their dominions led to intervention; sometimes, again, the need of finding defensible frontiers resulted in annexations. The entire

¹ See the map on page 27.

peninsula, together with Burma and Baluchistan, is now under the Union Jack.

The Sepoy Mutiny (1857). — Once, only, has British dominion in India been seriously threatened. That was in the year 1857, when the Sepoys, or native soldiers in the Indian army, mutinied. What began as a military revolt quickly spread to the civil population, among whom there was much vague fear that the British intended to make everybody Christians. The uprising was well timed, for at this period the native troops



"THE LION'S VENGEANCE ON THE BENGAL TIGER"

A cartoon by Sir John Tenniel which appeared in the English journal *Punch* for August 22, 1857

were much more numerous than the British forces in India. The Sepoys murdered their officers and a great many women and children and then proceeded to set up at Delhi a descendant of the Mogul emperors as the new Lord of India. The rulers of the principal native states remained faithful, however, and Great Britain poured in reinforcements from every quarter, until at length the mutiny was suppressed.

India in the British Empire. — Up to the time of the Sepoy Mutiny India had been largely controlled by the East India Company, chartered as early as 1600. It was now felt that the responsibility for rule in India ought to be assumed by the British people themselves, instead of by a private corporation

organized for profit. Accordingly, in 1858 Parliament passed an "Act for the Better Government of India," which transferred all governmental functions to the Crown. Nineteen years later Queen Victoria took the proud title of Empress of India.

Government of British India. — Two-thirds of the area of India and three-fourths of its population are ruled directly from London through the Secretary of State for India. He is a member of the British Cabinet and as such is responsible to Parliament and to the people of Great Britain. This official prepares and presents to Parliament for enactment all measures relating to India. He has the assistance of a Council, at least one-half of whose members must have resided in India for a number of years. The actual administration of India rests in the hands of a Viceroy, appointed for a term of five years by the Crown, upon recommendation by the Cabinet. The Viceroy's seat is the old Mogul capital of Delhi. There is an Indian legislature, consisting of the Viceroy and two chambers, the Council of State and the Legislative Assembly. The latter contains one hundred and forty-four members, of whom one hundred are elected by the Indian people. Subject to certain restrictions, this legislature makes laws affecting all persons within British India and all British subjects within the native states. For the purpose of local administration British India has been divided into fifteen provinces. These, in turn, are subdivided into two hundred and sixty-seven districts, each with an official responsible to the chief executive of the province.

The Native States. — The remainder of India consists of native or feudatory states, numbering about seven hundred. Most of them are states which submitted without opposition to the rule of Great Britain. She completely controls their foreign affairs and preserves order within their borders. Otherwise, the native states are left pretty much alone, unless their rulers should be guilty of gross misgovernment. The large contributions, both of men and money, which the Indian princes made to the cause of the Allies in the World War, indicate their satisfaction with British rule in India.

British Rule in India. — Great Britain preserves peace — the Pax Britannica — throughout India, which for centuries has endured foreign invasion and domestic strife. She provides good government and an honest, unbiassed, and unbought system of justice. She has begun to establish primary schools for the common people, though as yet they are poorly attended. The Indian peasant is skeptical as to the utility of book learning; he believes that it makes boys unwilling to remain on the land as farmers and spoils girls as housewives and mothers. Illiteracy is consequently general in India, only ten per cent of the male and only one per cent of the female population being able to read and write. Great Britain has practically stamped out the famines which used to decimate the people. Irrigation canals now allow a vast area to produce food even in a year of drought, and over fifty thousand miles of metaled roads and over thirty-five thousand miles of railway make it possible to convey this food with speed to drought-afflicted districts. The death rate through plague and other contagious diseases has also been reduced by improved sanitation and the spread of medical knowledge. The government maintains free medical and hospital service. The prevention of infanticide and the abolition of wife suicide ("suttee") and other barbarous customs likewise stand to the credit of Great Britain. India, under British sway, supports a larger, a more prosperous, and doubtless a happier, population than ever before in its long history.

Indian Nationalism. — The civilizing work of Great Britain has, indirectly, fostered Indian nationalism. The inflow of European ideas and customs into India operates to lower the barriers raised by differences of race, language, religion, and caste. Educated Hindus, familiar with the national movements of the last century in Europe, have begun to voice their aspirations for a united Indian nation. One result has been the formation of the Indian National Congress, an annual assembly of liberal Hindus for the discussion of political reforms. The Mohammedans similarly express themselves through the All India Moslem League. Such organizations are recognized and

even encouraged by the authorities. Of late years, however, unrest in India has taken an extreme form, sometimes resulting in riots and assassination of public officials. Indian nationalists have now found a leader in M. K. Gandhi, who has organized a so-called Non-Coöperation Movement, or boycott of British goods, commerce, and industry. By this policy of non-violence Gandhi and his followers hope to obtain, if not complete independence of India, at least such a measure of self-government as will place the country beside Canada, South Africa, Australia, and New Zealand among the Dominions of the British Empire.

Home Rule for India. — It may be said at once that to considerable extent the inhabitants of India already rule themselves. The Indian legislature, above mentioned, contains natives as well as British. Only two of the fifteen provinces of British India lack councils composed in great part of natives. These provincial bodies afford expression to educated public opinion. Membership in the local committees, or councils, which govern the seven hundred-odd municipalities of India, consists either wholly or almost wholly of natives elected by natives. The village communities, so characteristic a feature of Indian life for centuries, are self-governing to-day, as they have always been. Judges of the inferior courts are generally natives, and every higher court has one or more Indian members. Finally, there is the Indian Civil-Service, in which all ranks, except a few of the highest, are open to natives. Some years ago it was estimated that out of 28,000 posts, carrying salaries of £60 and upwards, only 6,500 were held by Englishmen. Such facts and figures convey an idea of the extent to which the government of British India is carried on by the people of the country. As for the inhabitants of the native states, they are content to be ruled by their own chiefs or princes. It seems likely that the near future will see some form of limited franchise bestowed upon the Indian people. When we recall, however, that most of them are illiterate, that only a few of them use English, the official language, that old religious hatreds divide them, and that the caste

system stands in the way of establishing a basis of common understanding among them, we can realize how slow must be the steps by which India will obtain complete democracy and self-government upon European or American models.

Indian Independence. — There is no reason to believe that Great Britain will ever voluntarily concede Indian independence. European nations cherish their colonial possessions, and do not lightly give them up. No nation has a more profitable dependency than Great Britain has in India. She looks to India as one of the foremost sources of her food supply, especially of wheat; finds in India a market for enormous quantities of cotton and iron manufactures; and possesses almost a monopoly of India's sea-borne trade. The capitalists of Great Britain have also invested heavily in Indian railways, factories, coal mines, and oil fields, as well as in the securities of the Indian government. India is a rich jewel, indeed, in the British imperial crown.

CHAPTER III

CIVILIZATION OF CHINA

Features of Chinese Civilization. — China¹ can boast a civilization somewhat older than that of India, far older than that of Persia, Greece, or Rome, and surpassed in age only by that of Egypt and Babylonia. It shows no lapse of continuity from the dawn of history to the present. What the Chinese were thirty or forty centuries ago, they are to-day. It owes little to outside influence, for the Far East always lacked that intimate contact between different cultural groups so characteristic of the Near East and of Europe. It has exerted and still exerts wide influence. The once barbarous inhabitants of Korea, Indo-China, and Japan copied the arts, the literature, and even to some extent the religion and government of China, while many ruder peoples of central and eastern Asia received from China whatever measure of civilized life they now enjoy.

Isolation of China. — These features of Chinese civilization find at least a partial explanation in geography. China, until recently, has always been isolated. On the east she faces the Pacific, a sea which was once a barrier to intercourse, instead of, as now, a busy highway of commerce. On the west, north-west, and southwest, China is separated from the rest of continental Asia by lofty mountain ranges. There are very few passes into the country from Mongolia and Tibet or from Burma and Tonkin. Such as exist were in former days made

¹ This name is of uncertain origin, though perhaps derived from the dynastic name Ch'in (ancient pronunciation Ts'in). The classical name of China was *Serica*, a word derived from Mongol *sirik*, "silk." Medieval Europe knew China as "Cathay," from the Tatar Khitans. The most common national name is "Middle Kingdom," properly used only of the central part of China.

dangerous for trade and travel by the warlike tribes infesting them. On the narrow northeastern frontier the transition from the Manchurian tableland to China is not, indeed, abrupt, but before the building of railways Manchuria was itself an inaccessible region. The mountains bounding China are buttressed by vast plateaus, either semi-arid or completely desert, like the Desert of Gobi, and arduous enough for caravan traffic. To these natural barriers the Chinese added the Great Wall. It starts from the seashore where the Manchurian and Chinese frontiers meet east of Peking, extends to Tibet, and for fifteen hundred miles guards the northern and western extremities of the "Middle Kingdom."

The Eighteen Provinces. — In the widest sense of the word "China" comprises Manchuria, Mongolia, Sinkiang (Chinese Turkestan, Kulja, and Kashgaria), Tibet, and the Eighteen Provinces, the whole including over 4,000,000 square miles. "China" in this sense is larger than the United States, Canada, or Brazil, and is surpassed in size only by European and Asiatic Russia. The Eighteen Provinces embrace only about one-third of the total area, but they possess more than nine-tenths the population and have always formed the real, historic China. They *are* China, properly so called.

Topography. — The western half of the Eighteen Provinces consists, in general, of highlands, which descend from the Mongolian and Tibetan plateaus far into the interior of the country. This part of China (except Szechwan) is neither rich in natural resources nor densely peopled. The eastern half of the Eighteen Provinces consists, predominantly, of lowlands. In the north an alluvial plain extends about seven hundred miles in length and from one hundred and fifty to five hundred miles in breadth. In the south the country is broken by hills of moderate elevation, with intervening valleys. This part of China supports three-fourths of the total population.

River Systems. — The Eighteen Provinces may also be considered as divided into three regions by the basins of the Huangho (Yellow River) in the north, the Yangtze in the center, and the Si-Kiang in the extreme south. The Huangho has long

been known as "China's Sorrow," because it changes its course so frequently and inundates wide tracts of country. The current of the lower part of the river is too swift for navigation. Ocean steamers can proceed up the Yangtze for a thousand miles from its mouth, and lighter craft for a much longer distance. The Si-Kiang is also navigable for a considerable part of its course. These great rivers, with their numerous tributaries, furnish the easiest and least expensive means of communication and transportation. No country has been better endowed with waterways than China, and to them she owes in large measure her unity. Connecting links between the rivers exist in the numerous canals, above all, in the Grand Canal. It reaches from Hangchow in the south to Tientsin in the north, a distance of about six hundred and fifty miles. At Tientsin it unites with the Peiho River, thus extending practically to the neighborhood of Peking. The Grand Canal is rightly named, for it ranks with the Great Wall among the mightiest engineering works of man.

Climate and Rainfall. — The great extent of China accounts for the varieties of climate in its different areas. The northern zone (in which lies Peking) has warm summers and cold winters. Rain is usually abundant during the summer monsoon. The central zone (in which Shanghai is situated) has a more temperate climate, but is hot and humid in summer. The southern zone (including Canton) lies within the tropics, with their hot and rainy and cold and dry seasons. The climate grows steadily dryer toward the interior of the country and, as the elevation increases, colder also. Climatic conditions, on the whole, are favorable to the development of a high civilization.

Natural Resources. — China is very fertile, especially the yellow "loess" lands north of the Yangtze. These have largely been formed in the course of ages by very deep deposits of soil swept in by the winds from the steppes of central Asia. The loess requires little or no manuring and produces luxuriantly when watered by plentiful rains, while its lightness and friability reduce the labor of cultivation. Wherever it is found, the peasant can live and thrive. In the northern

provinces, wheat, barley, millet, and other hardy grains form the staple crops. Farther south tea, cotton, sugar cane, and, above all, rice become the principal cultivated plants. Fruit trees abound in China, together with bamboo, camphor, and mulberry trees. Forestry, however, is neglected, and timber has to be imported. Stock raising is not practiced to any considerable extent. China contains rich deposits of copper, tin, lead, and iron, much oil, and extensive coal fields. This mineral wealth will some day enable China to take a place among the great manufacturing countries of the world. Until now it has been little exploited, owing to the repugnance against the working of mines by foreigners.

The Chinese People. — It is not strange that a land so bountifully endowed by nature should have become the home of a numerous and gifted people. The Chinese belong to the Mongoloid or Yellow Race.¹ They possess the distinctive physical traits of that race: a short stature, a broad head, prominent cheek bones, straight, black hair, and a complexion varying from pale yellow to dark brown. They are also characterized by the so-called Mongolian eye. The pure Mongoloid type is, however, uncommon in China, because for centuries Tatars, Tibetans, Burmese, Shans, Manchus, and other peoples have mingled with the original Chinese. The effects of racial intermixture appear most obviously in the western half of the Eighteen Provinces. The eastern half, except along the southern coastline, is almost purely Chinese in population.

Origin of the Chinese. — The earliest records of the Chinese contain no mention of any migration into the country which they have occupied for thousands of years. It is quite possible, therefore, that the Chinese of history developed from the prehistoric inhabitants of China proper. Another view regards them as the descendants of Stone Age tribes who came from the west, perhaps from the Tibetan plateau, entered the Huangho Valley, and thence spread gradually southward, extirpating or absorbing the ruder aborigines of the Yangtze and Si-Kiang basins. Still another view connects the Chinese with the

¹ See page 3.

Sumerians, a gifted people who founded the earliest civilization in the Tigris-Euphrates Valley, between 4000 and 3000 B.C. These theories, however, are quite incapable of proof. The origin of the Chinese remains shrouded in mystery.

Expansion of the Chinese. — The Chinese have been a conquering and a colonizing people. Manchuria, Mongolia, Sinkiang, and Tibet passed under their control centuries ago, though only southern Manchuria was extensively settled by them. Chinese laborers, farmers, and merchants are numerous in Indo-China, the Malay Peninsula, Formosa, and the Philippines; they are establishing themselves in Borneo and Sumatra; and they are supplanting the Polynesians in Tahiti and other Pacific islands. The climate of all these countries suits them, and they intermarry freely with the native women. Their enterprising spirit is further shown by a considerable emigration to the West Indies, South America, California, and other parts of North America. In 1882, however, a Chinese exclusion act was passed by the United States, an example subsequently followed by Canada, South Africa, Australia, and New Zealand. There are comparatively few Chinese in Korea and Japan. The total number of Chinese resident outside the Eighteen Provinces probably reaches 15,000,000.

Population. — The census is an old institution with the Chinese. Unfortunately, it is taken so carelessly as to be quite unreliable. The inhabitants of China proper, according to official figures, exceed 400,000,000, which would be about half the population of Asia and about equal to that of Europe. Some foreign authorities consider a more accurate estimate to be 325,000,000. Even this total would absorb about a fifth of mankind.

Over-Population. — The number of people in China does not seem to have decreased during recent centuries, in spite of frequent famines, terrible pestilences, and much civil strife. Now, however, both Chinese and foreigners combine (as in 1921) to prevent the starvation which once followed crop failures in any province. Modern medical science, introduced by Christian missionaries and in recent years by the Rockefeller

Foundation, has begun to reduce the death rate from disease. Warfare is also being eliminated. As these checks to multiplication disappear or become less destructive in their effects, a rapid increase in numbers must be looked for. The Chinese marry early and desire above all to leave male descendants, who shall continue the family worship of ancestors. Voluntary restraint of the birth rate appears to be unusual, and in any case can come in only slowly. Over-population, with attendant poverty and misery, has long existed in the eastern provinces of China. It must increase in the near future, unless modern methods of agriculture, industry, and transportation provide food and other necessities of life in vastly greater amounts. Some relief for congestion may be found in extensive emigration to the other Asiatic countries, but, as has just been noticed, exclusion acts shut out the Chinese from the virgin lands of the temperate zone.

Cities. — The population of China is mainly rural. There are, however, twelve or more cities with between 500,000 and 1,000,000 inhabitants each, as well as numerous smaller cities and towns. The largest place, after Peking, is Canton, in the delta of the Si-Kiang. Hongkong, on an island which commands the approach to Canton, belongs to Great Britain. Other important centers are Ch'angsha (province of Hunan); Ch'ungking, Hankow, Wuch'ang, and Nanking in the Yangtze Valley; the ports of Foochow, Ningpo, Hangchow, Soochow, Shanghai, and Tientsin; and Peking, the capital. Municipal administration scarcely exists in China. The cities lack efficient lighting, draining, or scavenging, as well as an organized police force. To some extent private philanthropy supplies these deficiencies.

The Chinese Physique. — In comparison with other peoples, the Chinese do not seem to be endowed with unusual strength or bodily energy. They do display remarkable power to endure hardship and exposure, together with immunity to many diseases. The average Chinese, whether city dweller or peasant, resists high fevers, blood poisoning, dysentery, typhoid, and smallpox much better than the average European

or American. He has a tougher physique than the white man. It has been suggested that this is the result of a vigorous elimination of the unfit or the less fit. For thousands of years the inhabitants of central and southern China, crowded together in villages or walled towns and cities, have lived under most unsanitary conditions and in utter ignorance of scientific medicine and hygiene. There is, consequently, an enormous infant mortality; hardly a quarter of the children born reach adult life. Those who survive the weeding-out process are able to withstand foul air, bad food and water, and disease germs, and to transmit their greater vitality to their offspring. With the coming in of Western medicine and sanitary knowledge, the Chinese should be able to preserve their physical stamina and yet mitigate the extreme rigor of their environment.

The Chinese Character. — Foreign observers of the Chinese have often called attention to their love of industry, peace, and social order, their patience under wrongs and evils beyond cure, and their generally happy temperament. They are exceptionally hardworking, honest, sober, and self-respecting. Their characteristic thriftiness is well expressed in the proverb: "With money you may move the gods; without it you cannot move men." On the whole, Chinese culture, in contrast with the Hindu, emphasizes the material side of life. A Chinese is more interested in living comfortably, according to his standards, than in philosophic speculation or religious mysticism. Chinese ethics dwell more on man's duty to man than on man's duty to God. The system of government and method of education in China have always subordinated the individual to some larger group — the family, the guild, the state. The practical character of the Chinese does not interfere, nevertheless, with a genuine appreciation on their part of the beautiful in nature, art, poetry, music, and the drama. It appears, indeed, that in mental make-up the Chinese are more like Westerners than other peoples of the Far East, including Hindus and even Japanese. Hence they experience less difficulty than their neighbors in adapting themselves to the new ideals and the

new methods introduced from the West. The differences between Orient and Occident, as far as the *new* China is concerned, thus promise to be limited more and more to externals: in spirit Chinese and Occidentals tend to become one.

Agriculture. — The practical nature of the Chinese is shown by their success in agriculture. Indeed, they are gardeners rather than farmers. They have long been familiar with intensive cultivation, scientific manuring, and rotation of crops. Often two and sometimes three harvests are gathered yearly. Irrigation is generally practiced, and extensive dikes are built to drain low-lying lands. In the more thickly populated districts terraces have been carried up the sides and even to the summits of mountains, which are thus made to yield food for man. All this work goes on with incredible patience and a prodigal expenditure of human effort. The introduction of labor-saving machinery into China ought in some measure to lighten the farmer's heavy burden.

Land Tenure. — The great majority of Chinese are peasants. Their holdings are very small, for custom requires that all the sons shall inherit substantially equal shares of the father's estate. Since early marriage and large families prevail, there is a process of continual division and subdivision of lands and property. Patches of one-tenth or even one-twentieth of an acre are sometimes found as the possession of a land owner. Most holdings run between one and three acres. With three acres a family is considered very comfortable, and with ten acres to be provided for luxuriously.

Manufactures. — The principal manufactures of China have long been porcelain, silk, and cotton goods. The most famous porcelain comes from the province of Kiangsi. The silks and gauzes of Kiangsu and Chekiang enjoy high esteem. The greater part of the silk spun is used in China, but much raw silk is exported. The spinning and weaving of cotton is carried on almost universally. Manufactures of "Indian" ink, fans, furniture, lacquer ware, matting, dyes, and varnished tiles are found locally, while paper, bricks, and earthenware are made in nearly all the provinces.

Industrial System. — China, until recently, knew nothing of machinery, the use of steam and electricity in manufacturing, or mills and factories. Her methods of production resembled those of Europe and America before the Industrial Revolution of the 18th and 19th centuries. Human labor was cheap, and it was employed lavishly. Manufacturing went on in households, the women working as well as the men, and in small shops. This simple industrial system still continues throughout the greater part of China. Foreign-owned or foreign-managed mills for cotton spinning and weaving are now found in some Chinese cities, especially in Shanghai and Canton, but as yet there has been no general adoption of Western methods of production.

Guilds. — Chinese merchants and artisans generally form guilds, similar to those of modern India, medieval Europe, and ancient Rome. They are voluntary associations without governmental charter or license. They make their own rules and elect their own officers. Conditions of apprenticeship, prices, and wages are very largely regulated by them. Each guild endeavors to advance its own interests, keep its own members in order, and defend itself against outsiders. Each one, also, maintains a special shrine and worships a patron divinity. The popularity of guilds testifies to the democratic spirit of the Chinese and to their capacity for collective action.

Transportation. — Rivers, canalized rivers, and canals furnish the principal means of transportation in China. The highways, though numerous, are seldom paved or metaled. Little effort is made to keep them in repair. In central and southern China they are rarely more than five feet broad, and wheeled traffic is therefore impossible. People must travel in sedan chairs or wheelbarrows or ride on horseback. The first railroad in China — a short line between Shanghai and Woosung — was built by the British and was opened in 1876. Official opposition soon led to its complete dismantling. The efforts of foreigners to introduce steam locomotion were resumed about twenty years later, and with more success. China has now over seven thousand miles of railroads, including those in

Manchuria, open to traffic. About two thousand miles are under construction. One of the most important lines runs from Peking and Tientsin to Mukden in Manchuria. This city is now a junction point from which the traveler may reach Port Arthur at the extremity of the Liaotung Peninsula, Seoul (Keijo), the capital of Korea, or Harbin in Manchuria. Another line connects Peking with Hankow on the Yangtze and is being extended to Canton. Still another line, following more or less the route of the Grand Canal, connects Tientsin with Nanking, Shanghai, Hangchow, and Ningpo. There are also several east and west railroads, running inland for a considerable distance from the coast and linking up with the trunk lines north and south. China thus has the framework of a good system of railroads, though the mileage in operation is quite inadequate to the size of the country and the needs of its teeming population. The railroads are now owned and operated by the government.

Commerce. — The foreign trade of China is carried on by the ancient caravan routes crossing central Asia, by the Trans-Siberian Railway (opened in 1900), and by steamship. The steamer lines, unlike the railroads, are almost entirely owned by foreign companies. Regular communication exists with Europe, by the Suez Canal route, with Japan, and with the Pacific coast of America. Other lines serve the African and Australian trade. The principal exports from China are raw silk, raw cotton, tea, tin, and foodstuffs; the principal imports into the country include cotton and woollen goods, rice, sugar, metals, oil, coal, and machinery. Hongkong forms the great center for the receipt and transshipment of these commodities. There are also forty-eight "treaty ports" (including both sea and inland ports), which by various treaties since 1842 have been thrown open to foreigners for commercial purposes.

Business Organization. — The aptitude of the Chinese for business, coupled with a well-deserved reputation for honest dealing, has given to them a large share in the trade of the Far East. The usual form of business organization is the partnership, the joint stock company having been unknown until

introduced from abroad. Credit is extensively used. Native banks are found in most large cities. They lend money and sell drafts upon distant places, but seldom receive public deposits. The pawnshops, so characteristic of China, serve both as lending establishments and as banks of deposit. Those of the better class are held in higher regard than similar institutions in Western lands.

Money. — Chinese records contain references to the early use of shells as money, and then of pieces of stamped silk, linen, and deerskin. The official copper currency, subsequently introduced, consists of round "cash," with a square hole in the center. One thousand cash are supposed to equal a "tael" (the Chinese ounce, which is about a third heavier than the English ounce), but this ratio is not maintained; consequently, their value varies with the amount in circulation. Cash forms the medium of exchange for all small transactions. The silver currency consists partly of Mexican and British dollars and partly of ingots weighing so many taels. As the ingots are not issued by the government but by private firms, the weight and fineness of the metal must be frequently tested. China has issued paper money ever since the time of Mongol rule, more than six centuries ago. It is usually based on inadequate specie reserve and as a result suffers depreciation. Private local banks often issue paper notes for small sums. These pass current merely on the credit of the institution and never reach more than a limited circulation. Attempts are now being made to give China a uniform national coinage and to introduce a much needed stability into her monetary and financial system.¹

Inventions. — The Chinese have always been devoted to mechanics and engineering. One needs only mention their wonderful arched bridges and gateways, their waterwheels

¹ An International Banking Consortium, or combination of associated groups of banks, American, European, and Japanese, was formed in 1920 for the purpose of making loans to China on the basis of fair and equal partnership. The activities of the Consortium are carried on with the cooperation of the United States Department of State, which approves all loans made and makes sure that they do not interfere with China's independence as a nation.

and other appliances for irrigation, and the Great Wall and Grand Canal. The art of casting bronze reached a high degree of excellence, many centuries before the Christian era. In the manufacture of porcelain, another old art, the Chinese have never been surpassed. The invention of the mariner's compass has often been attributed to them, but more probably this was introduced into China by the Arabs at a comparatively late date. The Chinese knew of gunpowder, or something like it, in the 7th century A.D.; as early as the 10th century A.D. they commonly printed books by taking impressions on paper from wooden blocks; and they used coal and gas heating hundreds of years before Europeans. The Chinese sometimes anticipated modern inventions and discoveries, but did not give them practical form. Flying cars and iron ships are referred to in ancient books, while the circulation of the blood and the application of anæsthetics to surgery are also mentioned by old writers. In these and other instances the Chinese seem to have been at once so near and yet so far.

Science. — There are numerous Chinese treatises on mathematics, astronomy, medicine, agriculture, political economy, and other branches of pure and applied science. But the investigation of such subjects has not been carried far. Medical knowledge and practice are scarcely more advanced than in Europe a couple of centuries ago. Surgery worthy of the name does not exist, because the Chinese object to any human interference with the bodies which nature has given them. Astronomy continues to be much mixed with the pseudo-science of astrology, by which men seek to read their fate in the stars. Popular almanacs classify all the days of the month as very lucky, neither lucky nor unlucky, unlucky, and very unlucky for various undertakings.

The Calendar. — Until the Revolution of 1911, the Chinese calendar was lunar, not solar; twelve revolutions of the moon around the earth completed the year. This lunar calendar was harmonized with the solar year by inserting an extra (thirteenth) month every three years. The Chinese possess no regular division of the month into weeks, though a popular

cycle, ten days in length, has long been found among them. The week of seven days is coming into use in commercial centers frequented by Europeans, where, for Monday, Tuesday, etc., native names meaning "first day," "second day," etc., have been coined. The Chinese, furthermore, have never observed a weekly day of rest, corresponding to the Hebrew Sabbath or to the Christian Sunday. Their numerous festivals, including New Year's Day, the Feast of the First Full Moon, and the Feast of Lanterns, are, however, kept as holidays, and thus to a certain extent supply the place of a regular rest day.

Painting. — The preëminent art of China has been painting, for at least twelve hundred years. The Chinese painter makes ink sketches or works in water colors. He represents chiefly natural scenes, since human personality does not appeal to him as a subject for his brush. For him a picture is a "voiceless poem"; hence he tries to suggest a poetic idea rather than reproduce exactly the objects depicted — in a word he is "impressionistic." This artistic purpose explains why Chinese landscapes avoid the appearance of material solidity, by means of chiaroscuro, and also their neglect of perspective. Chinese painting thus differs widely from that of Europe, but in its own field it ranks with the best of any land. The Japanese have adopted it as an abiding model.

Sculpture and Architecture. — Except for the casting and decoration of bronzes, the Chinese have rather neglected sculpture. Their statues and carvings in stone, ivory, jade, and wood seldom approach the artistic excellence of their painting. In architecture, also, their genius has found only a limited expression. The arch, though known to them from very early times, has been little employed, and the cupola has been undiscovered or ignored. The main feature of a Chinese building is the massive roof, sometimes in double and triple form, decorated with the figures of dragons and other fantastic animals, and often covered with brilliant glazed tiles. Characteristic Chinese structures are archways, often commemorating distinguished persons, tall pagodas, and graceful bridges.

The materials are generally wood and brick; stone, though plentiful in most parts of China, is rarely used for buildings.

The Chinese Language. — Chinese belongs, with Tibetan, Burmese, and Siamese, to the group of isolating languages. These show grammatical relations, not by use of prefixes, suffixes, or infixes, as does Turkish, for example, or by conjugations and inflexions, as do English and other inflectional tongues, but chiefly by the order of the words. Thus, in Chinese, the word *ta* means "great," "greatness," or "greatly," according to its position in the sentence. Chinese is also monosyllabic, each individual word consisting of only one syllable. The language does not contain many separate sounds for the conveyance of speech (ranging from between 800 and 900 in the dialect of Canton to no more than 420 in the vernacular of Peking). Consequently, one sound has to do duty for a number of words. Their different meanings may sometimes be made clear by the context or by coupling them in pairs. Confusion is also avoided by giving different tones or intonations to the same sound. Thus, *fu* pronounced in one tone means "not"; in another, "rich"; in another, "corrupt"; and in still another "to store up." There are sometimes as many as seven tones associated with a single word. Natives learn them unconsciously and by the ear alone; to foreigners they offer the greatest difficulty in acquiring the spoken language.

Dialects. — Colloquial Chinese is not the same all over the Eighteen Provinces. It is possible to distinguish not less than eight dialects, differing from one another in sound as widely as French, Spanish, and Italian. The variation of dialects is greatest along the southeastern coast and becomes less and less marked toward the interior. The great dialect known as Mandarin, of which Pekingese was the standard form until superseded lately by a more systematic and universal form called Kuo Yü (National Language), is spoken over nearly four-fifths of China proper, embracing most of the Yangtze Valley and the northern provinces. Mandarin is not only the speech of the majority of Chinese; it also serves as the means of oral communication between officials from different parts

of the country. In spite of its prevalence, China suffers from the diversity of dialects. They keep the different sections apart and so stand in the way of complete national unity.

Writing. — The written language is the same throughout China. A few characters are broken-down pictures representing sun, moon, man, child, sheep, dog, and other objects. Some characters express abstract ideas, as, for instance, a *hand* holding a *rod* = "father." But the great majority of signs are compound signs, in which one part suggests the meaning and another part the pronunciation. Chinese is thus a kind of partially phonetic writing. About twenty-five thousand words are in good usage. No person learns them all, of course;



CHINESE PICTURE WRITING AND LATER CONVENTIONAL CHARACTERS

It is possible in some cases to recognize the original pictures out of which Chinese writing developed. Thus the sun, originally a large circle with a dot in the center, became a crossed oblong which the painter found easier to make with his brush. Chinese is the only living language in which such pictures have survived and still denote what they denoted in the beginning.

the vocabulary of ordinary life is limited to about three thousand. To become familiar with even this number is a time-consuming, laborious process. Consequently, reading and writing have never been popularized in China. The difficult nature of the written language also explains why the Chinese, who originally invented printing, lagged behind Occidental peoples in the improvement of this art. Efforts are now being made to modernize Chinese writing by the adoption of a phonetic script of forty characters. These also form the alphabet which defines the standard pronunciation of the "National Language." The alphabet is taught in the common schools and in it newspapers are issued. Quite recently an American manufacturing company has perfected a linotype machine to set Chinese type mechanically, thus per-

forming the work of half a dozen or more printers. The use of the linotype, already so common in the United States, may make it possible to print newspapers, pamphlets, and even books almost as easily and as cheaply in Chinese as they are now printed in English.

Literature. — The cumbersomeness of their written language has not prevented the Chinese from producing a literature remarkable not only for its antiquity and unbroken development down to the present day, but also for its extent and comprehensiveness. Printed books, which began to appear in the 6th century A.D., completely superseded manuscripts by the middle of the 10th century; and for about five hundred years thereafter, before Gutenberg set up his press in Germany, all printed books in the world appeared in China. Up to the beginning of the 19th century, and even later, China still surpassed any Western country in the mass of literature produced. Histories, biographies, geographies, and philosophical treatises, together with essays, dramas, novels, and poetry are all represented. The historical works are especially noteworthy, being unequalled in completeness by those of any other people, ancient or modern. They provide a continuous record of civilized life in China from the age of Confucius to the present time. Many Chinese works are very extensive. A gigantic encyclopædia, compiled about seven centuries ago, fills eleven thousand volumes; another encyclopædia, which has been printed from movable type, runs to sixteen hundred volumes. The unabridged Chinese dictionary contains over forty thousand words both current and obsolete, these being accompanied by appropriate quotations from the writers of every age. During the last few years a sort of literary revolution has swept intellectual China, and books are now being published in the vernacular, in preference to the erudite and classical, but far more difficult, written language. This movement corresponds exactly to the rise of national languages in medieval Europe, replacing classical Latin. The keen desire for Western learning also leads to the translation into Chinese of numerous works by foreign authors.

The Press. — As many as eighty Chinese newspapers are published in Shanghai and more than one hundred in Peking and Tientsin. Every capital city in the interior supports several newspapers. Altogether there are over a thousand daily, weekly, or monthly journals published in China. Their influence upon public opinion is already great.

The Chinese "Classics." — The standard literature of China is contained, first, in the "Five Canons." These are works of pre-Confucian origin, edited or compiled by Confucius himself. They include historical annals (the *Shuking*), covering the period from the 24th to the 8th centuries B.C., a collection of odes and ballads current among the people (the *Shiking*), and the ceremonial code of a Chinese gentleman (the *Liki*). Second, there are the so-called "Four Books," which present the philosophic doctrines and moral teachings of Confucius and Mencius. The "Five Canons" and the "Four Books" together form the "Classics" — the nearest Chinese equivalent of the Christian Bible and the Mohammedan Koran.

The Old Educational System. — Until the opening of the present century China had no primary or elementary schools supported by the community. Well-to-do people engaged private tutors for their sons, and persons of limited means sometimes sent their sons to small schools organized on a voluntary basis. The curriculum, though not prescribed, was everywhere about the same. Boys practiced letter-writing and easy composition and memorized the "Classics." Those whose talents marked them out for the service of the state then proceeded to the secondary schools or colleges maintained at public expense in various cities. Here they obtained a more or less thorough acquaintance with ancient Chinese history, Confucian morality, and the ceremonial institutions of three thousand years ago. Students were also expected to show aptitude for essay writing and the composition of verse. Their progress was tested by periodical examinations and marked by the conferring of degrees. The last degree (that of "entered scholar") was given to those who passed the final examination at Peking, thus becoming eligible for the highest grades

in the civil service. This kind of training put a premium on knowledge, but only knowledge of the distant past, and it sacrificed independent thinking for mere memorization and the power of literary expression. Moreover, it was a training enjoyed by the few. Women received little or no schooling, while the great mass of men remained illiterate. Such were the defects of the old educational system.

The New Educational System. — Roman Catholic and Protestant missionaries introduced the first education along Western lines by founding lower and higher schools in China. These were mainly, though not exclusively, for converts to Christianity. After the Chino-Japanese War, the Boxer Uprising, and the Russo-Japanese War, the imperial government became impressed with the need of educational reform, if China was to hold her rightful place among the nations. A momentous decree, issued in 1905, abolished the old curriculum and the examination system. Henceforth the Chinese were to study, not only their own language and literature, but also foreign languages, modern science, modern history, and geography, and in the higher grades such subjects as political economy and international law. The new educational system has been planned on a comprehensive scale. Primary, secondary, and lower normal schools are managed and financed by the provincial authorities. The higher normal schools, technical colleges, and universities come directly under the Ministry of Education of the central government. Owing to financial stringency, it has not yet been possible to carry into effect the entire plan for compulsory primary education. But rapid progress is being made. China in 1918-1919, had 4,500,000 students in her schools. These figures are exclusive of the enrollment in the various technical colleges (agriculture, industry, law, medicine, etc.), in the universities at Peking and Tientsin, and in the institutions maintained by foreigners in China. Scientific and technical institutions use both Chinese and English.

The Family. — Society, in China, is based directly on the family. This forms a larger group than in the West, for it in-

cludes not only father, mother, and children, but also grandparents, grandchildren, uncles, aunts, cousins, and even more distant blood relations. The sons marry early, usually at about the age of eighteen; they bring their wives into the paternal home, and stay there even after they have children of their own. Thus the family expands, until, in some districts, entire villages consist of an enlarged household, or clan. One of the greatest joys in the life of a Chinese is to have "five generations in the hall."

Solidarity of the Family. — The earnings of the various members of a family go into a common fund, out of which expenses are paid. Everyone has a right to food and shelter; if some are out of work, they are supported by the rest. The family cares for indigent, sick, and aged members, and often provides for the education of its more promising children. A person who disgraces himself, for example, by becoming an inveterate gambler or an opium smoker,¹ is liable to be formally expelled from his family and have his name struck off the ancestral register. The state recognizes the solidarity of the family. According to old Chinese law, punishment for crime was visited not only on the individual culprit, but on his relatives, as well, with a severity proportionate to the degree of relationship. Responsibility for wrongdoing was therefore collective in character. A similar principle found expression in the early legal codes of European peoples.

Filial Piety. — "Honor thy father and thy mother" was, and is, as much a commandment with the Chinese as with the Hebrews. Confucius said, "There are three thousand offenses against which the five punishments are directed, and there is not one of them greater than being unfilial." Other Chinese moralists agree with the Master that filial piety is the root out of which all other virtues grow, the cornerstone of society. Father and mother in China receive equal deference from their children during life, and after death the same ancestral worship.

¹ The use of opium is now being restricted by an agreement made with Great Britain in 1911 to suppress gradually the importation of the drug and its cultivation in China.

Position of Children. — What Roman law described as *patria potestas* ("paternal power") exists in China. The house-father reigns almost supreme in his family, not even marriage withdrawing the son from his authority. The law prohibits him from killing or selling his children, but, in practice, infanticide is ignored by the authorities, and the sale of children (usually girls) as slaves is allowed. On the whole, Chinese parents seem to be indulgent toward their offspring. Boys are preferred to girls, because boys carry on the family line and perform the worship of ancestors; girls, moreover, require dowries upon their marriage. It is a Chinese saying that there is "No thrift like a family of five daughters." Every Chinese is consequently anxious to have male children, and no misfortune exceeds that of dying without leaving them behind him.

Position of Women. — In China the position of women has been higher than in India, though lower than in most European countries. A woman always remains subject to the men of her family — before marriage, to her father, after marriage, to her husband, and during widowhood, to her son. Divorce is permitted to the husband for a variety of reasons; the wife, until recently, could not obtain a legal separation on any account. This is still true in districts where modern law cannot be enforced against tradition. Concubinage is tolerated, secondary and subordinate wives being sometimes provided by the first wife when she grows old. In spite of these facts, women are usually treated with much respect. The home of a Chinese is often in reality ruled by his mother or by his wife, and, as Chinese history shows, women of high rank have sometimes exerted considerable influence in affairs of state. Women in the more modernized districts are now beginning to give up the old and widespread custom of foot-binding, to withdraw from the seclusion in which they formerly lived, and to receive an education fitting them for participation in public affairs. In South China the suffrage has been granted to women.

Ancestor Worship. — The worship of ancestors is universal in China. It must have arisen before historical times, judging

from the references to it in the most ancient Chinese literature. The rule of Confucius that "parents when dead should receive sacrifices according to propriety" merely codified an age-long practice. An ancestral soul is supposed to retain an interest in the affairs of the living family and to be able to affect them for good or ill. Such a soul, it is believed, resides particularly in a tablet kept in the family hall or living room. Offerings of food and drink are laid before the tablet from time to time. There are also sacrifices every spring to the soul which dwells with the body in the tomb. Thus honored and conciliated, the dead bestow blessings upon their descendants. This ritual is not altogether a matter for cold calculation — giving so much in order to receive so much. The religious books declare that a good son ought to sacrifice to his parents without seeking anything from them in return. Not the costliness of an offering, but the simple sincerity of the offerer gives it value. All important happenings and concerns of the family, for instance, a projected journey, a business venture, or a marriage engagement, are dutifully announced to the ancestors. Their worship, among the Chinese as among the ancient Greeks and Romans, becomes in this way an expression of filial piety, a means of uniting the living and the dead by the closest of religious ties. In China the idea of the family triumphs even over the grave.

Funeral Rites. — One outcome of ancestor worship is the great importance ascribed to funeral rites, especially in the case of the father. The eldest son, or failing him, his first-born or adopted son, burns incense to the dead man's soul and supplies it with paper money and paper representations of clothes, servants, horses, and other things needed for the journey to the next world. Mourning lasts three years. Mourners wear white garments and abstain from meat, wine, and attendance upon public gatherings. Custom requires that a Chinese be buried where he was born; hence the bodies of those who have died abroad are brought back to China for interment.

Spirit Beliefs. — The mass of Chinese believe in the existence of spirits, both good and evil. The latter are considered to be

very numerous. Demons, vampires, werewolves, and other creations of popular fancy populate the country as densely as its human inhabitants. They cause disease, accidents, and terrifying natural phenomena (eclipses, earthquakes, etc.). By entering human bodies evil spirits also produce insanity and other mental disorders. The only cure is exorcism. Such superstitions form a heritage from primitive animism. They are not peculiar to China or to the Orient, but survive, as well, among ignorant people everywhere in European lands.

Ideas of God. — The ancient religion of China seems to have included a simple monotheism, side by side with the cult of ancestral souls and of good and evil spirits. God was not regarded as the creator of the universe or of man, but as a personal Supreme Ruler (Shang Ti), who rewarded the good and punished the wicked. Another name for him was T'ien, or Heaven. To this deity every one, from emperor to peasant, offered worship. Other gods, such as sun, moon, stars, and earth, were in time recognized, but they were thought of as ministers of Heaven, the Supreme Ruler, and hence as inferior to him. Such ideas persist to the present day among the educated classes of China, side by side with doctrines introduced by Confucianism, Taoism, and Buddhism.

Confucius (551?–479? B.C.). — The great sage K'ung Futze (the "philosopher K'ung"), whose name has become familiar to Westerners in its Latinized form Confucius, was born in the feudal state of Lu, now included in the province of Shantung. His family, though old and distinguished, lived in straitened circumstances, and Confucius passed his early years in poverty. Nevertheless, he acquired so good an education that when twenty-two years of age he set up as a public teacher, professing to expound the doctrines of antiquity. Pupils resorted to him in increasing numbers, and his reputation for wisdom grew apace. It was during this earlier period of his life that he collected and edited the Chinese "Classics," with which his name has ever since been associated. In his fifty-second year Confucius entered public life by becoming chief magistrate of Chungtu, in the state of Ts'i. A marvelous

reformation, we are told, forthwith resulted in the manners and morals of the people; and Chungtu, under the paternal rule of Confucius, formed a model community. The philosopher then became minister of justice in Ts'i, where he served so efficiently that the laws against crime fell into disuse, because there were now no criminals. After a brief experience as a practical statesman, Confucius resigned office. The next thirteen years of his life were passed in travels from court to court throughout China. He offered his advice on matters of government to princes and ministers, but found no one in authority who would employ him permanently as a reformer. When an old man, Confucius returned to Lu, where he spent the remainder of his life engaged in literary pursuits and surrounded by a band of faithful disciples. He died at the age of seventy-three. His grave in the cemetery outside the city of Ch'üfou is still, after twenty-four centuries, a place of pilgrimage.

Cult of Confucius. — Never fully appreciated in life, Confucius became, after death, the center of a religious cult. He went through much the same process of deification as occurred in the case of Gautama Buddha. The Manchu dynasty even declared Confucius to be "the equal of Heaven and Earth." Temples were erected to him in all the principal cities, and during the second and eighth months of the year sacrifices are still offered to him with pomp and solemnity. In the popular mind Confucius has become a god.

Confucianism. — Confucius himself had little to say about religion. He did not discuss the future life with his followers, considering that the main inducement to virtue should be well-being in the present life. His attitude toward the spirit world is summed up in the utterance: "Respect the spirits, but keep them at a distance." He always used the vague, impersonal T'ien, not Shang Ti, as the name of God, evidently regarding Him more as an abstraction than as a personal Being with the physical attributes of a man. God, to Confucius, stood for the moral order, both in nature and in the affairs of men. In short, Confucianism forms a system of morality, not a religion. It emphasizes, particularly, the virtues of filial piety,

devotion to ancestors, fraternal benevolence, propriety of conduct, and reverence for learning. Its highest expression is the negative form of the Golden Rule: "What you do not want done to yourself do not do to others."

Influence of Confucianism. — The teachings of Confucius only reflected views current in China for ages before him. This is perhaps the reason why Confucianism has not lost its hold upon the popular mind. Cultivated Chinese still quote the classical books, and the uneducated masses still repeat the maxims which sum up the worldly wisdom of the philosopher. Confucianism thus continues to inspire the moral code of an entire people.

Mencius (372-289 B.C.). — Another philosopher whom all China delights to honor was Mencius (Meng Tze). An ardent admirer of Confucius, he devoted himself to the exposition and defense of the Confucian morality against opposing doctrines. He imitated the Master in becoming the center of a large and flourishing school, to which inquirers after knowledge resorted for advice on the conduct of life. His original teachings, as laid down in the book bearing his name, are mainly political and economic in character. Mencius tells us that since the state exists only for the benefit of the people, it must not exact forced labor from them or burden them with heavy taxes. On the contrary, it must preserve peace and order at home; above all, it ought to assist the tillers of the soil, for national prosperity depends on agriculture. Mencius expressly asserts the right of rebellion against a tyrannous prince. For this reason he enjoys perhaps greater favor among the founders of the Chinese Republic than the more conservative Confucius.

Lao Tze and Taoism. — Little is known of an older contemporary of Confucius, the famous Lao Tze. His philosophical views are set forth in the *Tao Teh King*, which may be in part of his own composition. The word *tao* means, literally, "way," "road"; to Lao Tze it seems to have signified God or the Absolute or the Infinite. Lao Tze was a highly speculative thinker, who saw in nature and the phenomenal world the

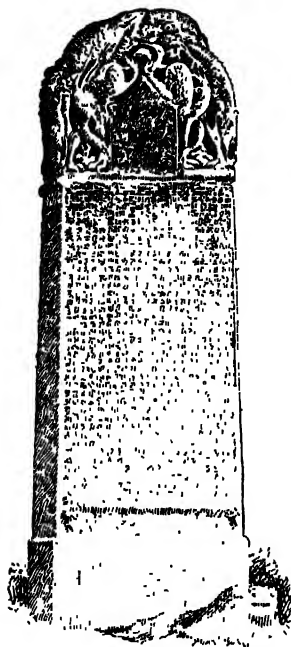
manifestation of a *spiritual* power. Man comes into harmony with it by "not doing," inaction, quietism — by the same self-effacement and suppression of desire in which Gautama Buddha found the path to salvation. Doctrines so obscure and mystical could never be understood by the multitude. Taoism, like Buddhism, consequently degenerated as it spread among the people. Beginning as a system of abstract philosophy, it became a religion with many gods, among whom Lao Tze himself has a prominent place; with countless saints and protecting spirits; with temples, monasteries, priests, and forms of public worship; and with a definite belief in the immortality, or at least prodigious longevity, of the soul. Various superstitions, such as alchemy, magic, divination, and the exorcism of demons, have also found a place in the popular Taoism.

Buddhism in China. — Buddhism, in its northern (Mahayana¹) form, first became known to the Chinese as early as the 3rd century B.C. In Taoism, it long found a bitter opponent, but eventually the rival faiths managed to exist peaceably together. Each has borrowed so much from the other that now only an expert can distinguish them. The same persons, in fact, may be followers of Buddha and Lao Tze, as well as of Confucius. Such was the position of the emperor, who belonged to all three of these state religions. Very few Chinese are exclusively Buddhists, however. These are the resident monks of temples, who hold to Buddhism more as a profession than as a faith. Though of foreign origin, Buddhism has conformed to the Chinese character, so that it is now a blend of Hindu, Nepalese, and Tibetan philosophy with native beliefs in spirits and ancestral souls.

Islam in China. — Islam was introduced among the Chinese by Arabs and other foreign immigrants, who have long since become merged in the general population. The creed of Mohammed now numbers several million adherents, chiefly in the provinces of Kansu, Shensi, and Yünnan. Islam is not in China a proselyting faith, and its members there remain more or less isolated from the rest of the Moslem world.

¹ See pages 18-19.

Christianity in China. — Missionaries from Syria, belonging to the Nestorian Church, brought Christianity to China as early as the 7th century. Evidence of their activity is



THE NESTORIAN MONUMENT

The stone bears a bilingual inscription in Chinese and Syriac, commemorating the introduction of Christianity into northwestern China. This interesting relic was set up in 781 at Chang'an (the modern Sianfu), in the province of Shensi. It afterwards disappeared for several centuries, but was brought to light again by a Jesuit missionary in 1625. A replica of the monument is now in the Metropolitan Museum of Art, New York.

afforded by the famous Nestorian Monument. Nestorian Christianity, however, has entirely died out among the Chinese. Roman Catholicism, first introduced by the Jesuits more than three centuries ago, counts about 2,000,000 native followers; Protestantism has about 500,000. Freedom to embrace the Christian faith is guaranteed by the Chinese government, and, as a rule, missionaries are unhindered in their work of teaching and preaching. As in India, conversions to Christianity mainly occur among the lower classes.

The Ancient Monarchy. — Until 1912 China had always been an absolute monarchy. The emperor wielded supreme authority. His decrees were the law of the land. All officials held their positions entirely at his pleasure. No council, cabinet, or parliament in any way interfered with his unlimited power. At the same time, the emperor was not supposed to rule for personal gratification.

He ought to govern justly, even benevolently. As all the people were his children, so he was the "Son of Heaven." Should he prove to be a tyrant, Heaven would withdraw its favor, and rebellion against him

would be justified. Chinese history mentions several occasions when a bad emperor was compelled to resign and a new dynasty was established. In other words, absolutism in China rested on a moral basis. It implied obligations and responsibilities which could not be evaded. The long existence of this system of government must be ascribed to the reverence felt by the Chinese for the teachings of Confucius, inculcating paternalism and obedience to authority. The Confucian scriptures formed the study of every schoolboy and supplied the subjects at the competitive examinations for entrance into the civil service. They thus became part and parcel of the national training, of the national consciousness.

The Mandarins. — No emperor, however painstaking and hard-working, could attend to all the details of government. Imperial power was therefore delegated to the mandarins, including court officials and a great number of subordinate functionaries. As we have seen, the examinations for the civil service were open to high-born and low-born alike; hence the mandarin class formed an aristocracy of talent, or at least of scholarship. Such a system brought the most highly trained minds of the nation into competition for government positions. It was certainly preferable to appointments secured by personal favoritism or political influence.

Democracy. — The traditional Chinese social system distinguished four classes, namely, scholars, farmers, mechanics, and traders. Practically, however, only the two classes of officials and non-officials existed. There was no hereditary nobility, except in the case of a few families whose ancestors had greatly served the state, and even the possession of a hereditary title conferred no special privileges. Life in China, indeed, has always been democratic. The philosopher Mencius recognized this fact when he placed the people first, the gods of the state second, and the sovereign third, in the scale of national importance.

Elimination of Militarism. — Mencius, who said that "there is no such thing as a *righteous* war; we can only assert that some wars are better than others," voiced the feelings of his country-

men. The Chinese value agriculture, industry, and trade; they reverence art, literature and learning; they do not exalt the soldier's career. In a territory little smaller than Europe and with a population almost as great, they have never burdened themselves with the dead-weight of armies and navies, as have Japan and Occidental countries. This practical elimination of militarism as an aggressive force is quite unparalleled elsewhere. China has thus pointed the way to universal disarmament and world-wide peace.

Stability of China. — Perhaps the most striking feature of Chinese civilization is its long, unbroken development through so many centuries. Other civilizations, with equal and possibly superior claims to permanency, have completely disappeared, for instance, those of ancient Egypt, Babylonia, Persia, Greece, and Rome. The stability of China may be ascribed, in part, to the existence of a written language common to the entire country; in part, to the emphasis on ancestor worship and the family tie; and, in great part, to Confucianism, whose moral teachings unite the whole people. There are, of course, many other influences making for stability. China has always lived largely by agriculture, that most conservative of occupations, and the system of small holdings in vogue from time immemorial gives the mass of the people a proprietary interest in the soil. Again, the genuinely democratic spirit of Chinese society, the great personal freedom which prevails, and the absence of caste and rigid social distinctions have also contributed to make the Chinese well satisfied with their civilization. Finally, China is so big and populous that it has always been able to absorb foreign invaders, such as the Mongols in the 13th century. "China," as an old writer well said, "is a sea that salts all the rivers flowing into it."

Progress of China. — The civilization of the Chinese has been not only stable but also progressive. If they have moved forward more slowly than Europeans, the reason lies mainly in their complete isolation. China never had any nation near her from which she could learn anything, whereas the countries of Europe have long been in stimulating contact with one

another and with the adjacent parts of Africa and Asia. However, it is only within the last two hundred years that the West has so decisively outstripped the East in industrial arts, invention, and scientific control of nature. Chinese civilization, a few centuries ago, at least equaled that of medieval Europe; indeed, the Venetian Marco Polo, who lived so long in China, declared that the magnificence of its cities surpassed anything he had ever seen or heard of. Going still farther back, it is perhaps sufficient to point out that the inhabitants of the Middle Kingdom were enjoying the blessings of civilization at a time when the ancestors of the present European peoples had not emerged from barbarism. To the history of the Chinese, during more than three thousand years of civilized life, we now turn.

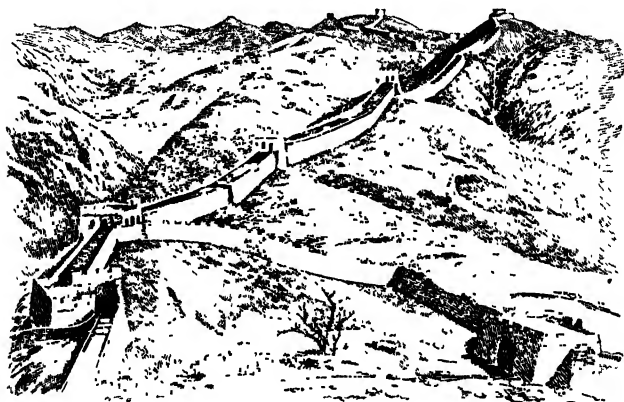
CHAPTER IV

POLITICAL DEVELOPMENT OF CHINA

Dawn of History in China. — The Chinese look upon Fu-hsi as their first historical emperor. His date is placed at the beginning of the third millenium before the Christian era (2852-2738 B.C.). Fu-hsi, we are told, taught the Chinese to hunt, fish, and keep flocks, arranged some kind of calendar, and substituted for the ancient knot-writing a system of hieroglyphics. He also introduced the marriage tie, putting the husband at the head of the family. Fu-hsi's immediate successors continued his civilizing work by inventing agricultural implements, discovering the medicinal properties of plants, devising weights and measures, and organizing a religious system. European historians regard these early rulers as more or less legendary figures, who merely stand for the gradual progress of the Chinese in civilization. The time allotted to the reign of each one is too long for a single human life, and at the same time is too short for the cultural advance said to have been accomplished during its continuance. The same skeptical attitude is taken toward the "Model Emperors," Yao, Shun, and Yü, whose virtues are extolled in the *Shuking* and whose names are therefore familiar to every Chinese schoolboy. It must be admitted that, whether or not they ever lived, the events recorded of them border on the fabulous. The history of China, in fact, is veiled in obscurity throughout the third and second milleniums B.C.

Chow Dynasty. — We reach firmer historical ground with the accession of the Chow dynasty in 1122 B.C. It held the imperial throne until 249 B.C. — for a longer time than any other ruling house known to history, except that of Japan. The founder of this long-lived dynasty was Wu Wang, prince

of the state of Chow on the western frontier. He received much assistance from his brother Chow Kung. Both men are famous in Chinese annals. The weaker rulers who afterwards mounted the throne could not hold the empire together, and China gradually became feudalized much like western Europe during the early Middle Ages. Between the 8th and 4th centuries B.C. there were in the Huangho and Yangtze valleys



THE GREAT WALL OF CHINA

The wall was begun in 214 B.C. to protect the northern frontier of China from the inroads of Tatar tribes, and was gradually extended until it reached a length of 1500 miles. It consists of two ramparts of brick, resting upon granite foundations. The space within is filled with stones and earth. The breadth of the wall is about 25 feet; its height is between 20 and 30 feet. Watch towers, 40 feet high, occur every 200 yards. In places of strategic importance there are sometimes as many as five huge loops, with miles of country between, so that if one loop were captured the next might still be defended. Many parts of this colossal fortification are even now in good repair.

several thousand small states, dominated by five or six larger and more powerful principalities. Their rivalries gave rise to many heroic or romantic episodes, which are told at length in Chinese prose and poetry.

Ch'in Dynasty. — A new dynasty was at length established by the kings of Ch'in. This state, situated in northwestern China, had grown strong in frontier warfare against the nomads of the desert. The first ruler of the Ch'in dynasty holds a great place in Chinese history. He was Shih Huang (246–

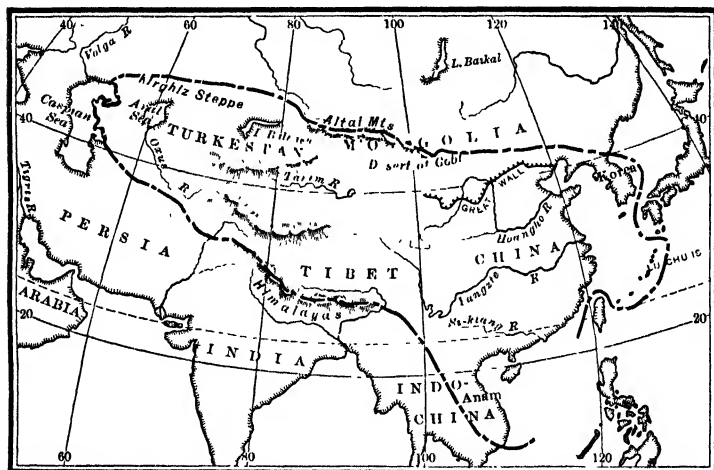
210 B.C.), who abolished the feudal system and divided China into provinces, over which he placed officials directly responsible to himself. In order to make a clean sweep of feudal traditions, to which the people were still attached, he ordered that all literary works referring to the past history of China should be destroyed. The Burning of the Books, which thus resulted, was only partial, however. Scholars, at the risk of their lives, concealed copies of the Confucian scriptures and other precious writings until after the emperor's death. Having settled the internal affairs of China, Shih Huang turned to its defense against the Tatars and other nomadic invaders. A lasting monument to his energy remains in the Great Wall, which was begun in 214 B.C.

Han Dynasty. — Civil warfare, soon after Shih Huang's death, led to the setting up of the Han dynasty, which lasted over four hundred years (206 B.C.—220 A.D.). The emperors of this line developed literature, the arts, commerce, and good government to a degree unknown before in eastern Asia. They also extended the imperial arms into Manchuria, Mongolia, and even Korea. The subjugation of the Tatars made it possible to convert eastern Turkestan into a Chinese colony, thus opening up the overland trade routes to western Asia. Chinese products now began to find their way into the markets of Syria, Egypt, and Italy. Chinese merchants also penetrated westward, bringing back to their country some knowledge of civilized lands and peoples other than their own. It was under the Han dynasty that Buddhism entered China.

Foundation of the T'ang Dynasty. — The next four centuries form a very disordered period in the history of China. The empire again divided into separate kingdoms, which warred with one another for supremacy. Barbarian peoples profited by the disunion to establish states in northern China, and the Yangtze River became for a time the boundary between them and the genuinely Chinese states of the south. The results of their invasions may still be traced, for the inhabitants of North China are distinguishable from those of South China both in physique and language. The political

differences which continue to separate the two sections of the country thus go back to this period of disorder and disunion. It ended at length with the foundation of the celebrated T'ang dynasty.

Territorial Expansion under the T'ang. --- China for the next three centuries (618-907) was the largest and most powerful state in the world. The frontiers of the empire reached as far as Persia and the Caspian Sea on the west, and on the



CHINESE EMPIRE UNDER THE T'ANG DYNASTY

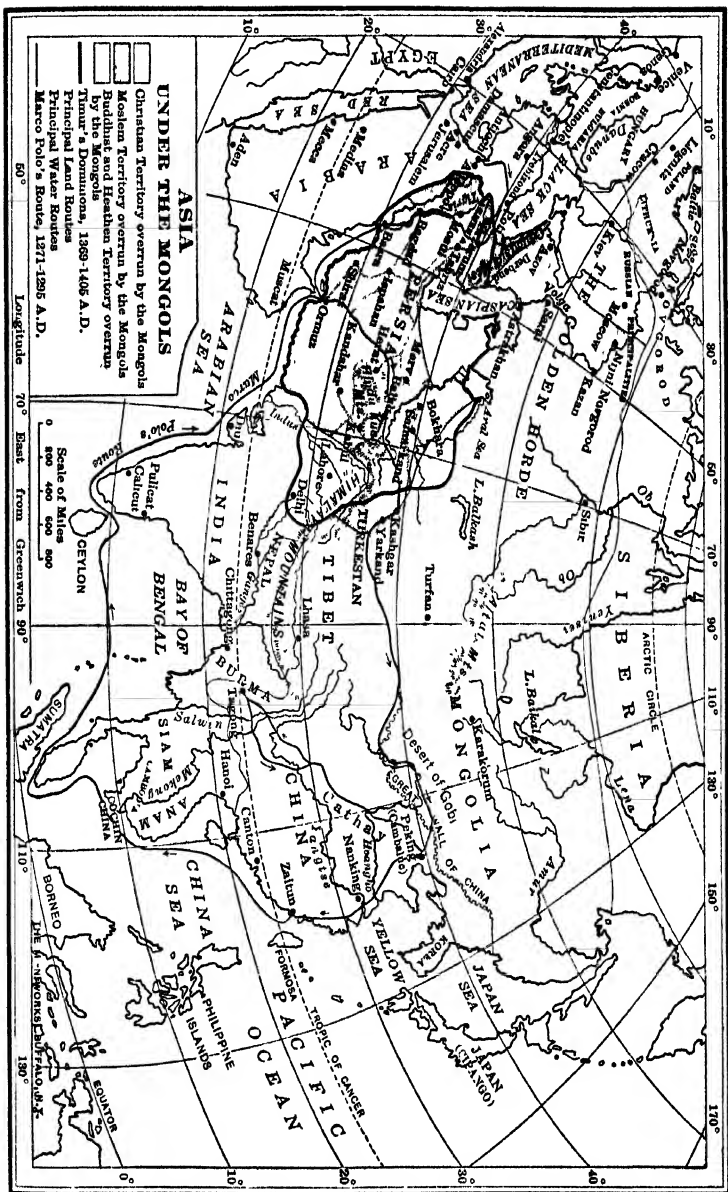
southwest to Burma and the Himalaya Mountains. So great was the power of China that to the court of her monarch T'ai Tsung (627-650) came ambassadors from the kings of Nepal and Magadha in India, from the Persian shah, from the Byzantine emperor at Constantinople, and even from the prophet Mohammed in Arabia.

Civilization under the T'ang. — China during these centuries was likewise the most civilized country on earth. The darkest days of the early Middle Ages in the West were the brightest days in the East. A new China, representing the fusion of the ancient classicism with cultural influences derived from

India and central Asia, had now arisen. The fine arts, especially painting, reached a high degree of perfection. Literature and learning blossomed afresh. The law was codified; the civil service examinations were reorganized, and the Confucian books were produced in complete and accurate editions. The Hanlin Academy, an association of eminent scholars, came into being and still exists. The government also established the *Peking Gazette*, sometimes called the oldest newspaper in the world, for the publication of imperial decrees and other state documents. Great material prosperity also characterized the T'ang period. It was at this time that the savage and barbarous peoples of eastern Asia — the Kal-mucks and Tunguses of the Siberian steppes, the Manchus of the Amur Valley, the Tibetans, Anamese, and Koreans — began to receive the indelible stamp of Chinese civilization. Even the Japanese came under its influence, for the written language, art, Buddhist religion, and political system of Japan were ultimately derived from China.

Sung Dynasty. — Almost always in Chinese history the strong men who founded an imperial line had weak successors. To this rule the T'ang dynasty furnished no exception. It also degenerated. Civil warfare and rebellion became chronic, and at length the reins of power slipped entirely out of the emperors' feeble hands. After the deposition of the last T'ang, China for more than half a century fell a prey to military chieftains. Their struggles for supremacy present a curious resemblance to those between rival pretenders to the throne during the decline and fall of the Roman Empire. But the Chinese Empire, if it declined, did not fall. A new dynasty, that of the Sung, arose; restored order and prosperity; and reigned for more than three hundred years (960-1280).

The Tatars. — The Sung emperors were engaged in constant struggles with the barbarous Tatar tribes. Neither force of arms nor tribute money could keep these invaders at distance. The Kin Tatars finally established themselves in the northern provinces of China and carried their conquests as far as the



Yangtze River. After the middle of the twelfth century the Sung ruled only over southern China.

The Mongols. — Invaders still more formidable than the Tatars soon appeared. These were the Mongols, fierce nomads from what is now northern Mongolia. Their daily life, involving constant practice in riding, scouting, and the use of arms, made every man a soldier. The Mongol tribes were always fighting with one another for cattle and pasture lands. Having been united by the famous Jenghiz Khan ("The Very Mighty King"), they began to attack neighboring peoples and thus launched upon a career of conquest throughout Asia.

Mongol Conquest of China. — Jenghiz first attacked the Kin Tatars. His armies swept on irresistibly, destroying upwards of ninety cities as they advanced. The Mongols boasted that a horseman might ride without stumbling over the sites where these cities had stood. After the downfall of the Kin Tatars, the Mongols overran the country south of the Yangtze. In 1280 Jenghiz Khan's grandson, Kublai, ended the Sung dynasty and became emperor of all China.

Yüan Dynasty. — Kublai Khan established what is called the Yüan dynasty (1280-1368). He built a new capital, which was known to medieval Europe as Cambaluc and later as Peking. The Mongol emperor pursued an enlightened policy, interfering little with Chinese laws and customs. His splendid court, his great public works, which included the northern part of the Grand Canal, and his patronage of art and scholarship, have made the reign of Kublai notable in Chinese history. It was at this time that the Venetian traveler, Marco Polo, visited China, and he describes in glowing colors the magnif-



A MONGOL

After a Chinese drawing.

icence of the "Great Khan." There appears to have been considerable intercourse between Europe and China during the period of Mongol rule. Ambassadors from the Pope of Rome, Christian missionaries, and merchants visited Cathay, as China was then called by Europeans.

Ming Dynasty. — The Chinese could never forget that the Mongols were aliens and barbarians. After less than a century of power a successful revolution drove them out, first from the South and then from the North. A native dynasty, which took the name of Ming ("Brilliant"), mounted the imperial throne and held it from 1368 to 1644. The boundaries of China under the Ming were restricted mainly to the Eighteen Provinces. Perhaps the most notable event during this period was the coming of European traders, who now, after the discovery of the maritime route to the Far East, began to visit China in numbers by sea. Christian (Roman Catholic) missionaries also penetrated to China, but their efforts to evangelize the inhabitants met indifferent success.

Manchu Conquest of China. — The Chinese, since their history opens, have always had to defend themselves against invasions by barbarous tribes on the northern and north-western frontiers. The Manchu Tatars, the last of these invaders, lived in what is now southern Manchuria. They were called into China to suppress a rebellion which had broken out against the government, and in the course of which Peking, the capital, had been captured and the last Ming emperor dethroned. Having subdued the rebels, the Manchus decided to remain in China. They placed one of their own number on the empty throne (1644) and set up the Ta Ch'ing, or "Great Pure," dynasty.

Ta Ch'ing Dynasty. — The Manchus, like the Mongols, made few changes in Chinese society. The civil service examinations, which had been instituted during the Ming dynasty, were retained, and native officials were left in most administrative positions. Confucius continued to be highly honored, and both Taoism and Buddhism received recognition as the national religions. Chinese literature and learning

also enjoyed imperial patronage. However, the Manchus never allowed the Chinese to forget who were masters. In order to keep the people in subjection, garrisons were established at various strategic points throughout the country. When, in 1911, the revolution broke out which overthrew the Ta Ch'ing dynasty, the soldiers had lost all discipline and offered little resistance. The Manchus also required the Chinese to adopt the Tatar mode of shaving the front of the head and braiding the hair in a long queue. Thus what has been for over two centuries one of the distinguishing marks of a Chinese was originally a badge of submission to his foreign overlords.

K'ang Hsi (1662-1723) and Ch'ien Lung (1736-1796). — The first one hundred and fifty years of Manchu rule were nearly covered by the reigns of K'ang Hsi and Ch'ien Lung, who rank among the most eminent sovereigns of China. They made over the provincial system, in order to prevent future rebellions and the growth of feudatory, semi-independent states. In place of thirteen provinces under the Mongols and fifteen under the Ming, there were now eighteen, constituting China proper. The two emperors did not rest satisfied with these domains, however, and their sweeping conquests enlarged China even beyond the limits set by the T'ang dynasty so many centuries previously.¹ The empire at this time included both Outer and Inner Mongolia, Sinkiang (the "New Territory"), and Tibet. Its boundaries thus stretched on the north, the northwest, and the west without interruption to the great continental divide. On the southwest and south Nepal, Burma, and Anam became Chinese tributaries. Never before had China been so large and populous.

Commerce with Europe. — During the reigns of the great Manchu emperors, the commercial relations between China and Europe began to assume considerable importance. The chief exports from China were tea, fine cottons, silks, and porcelain; the chief imports into the country were opium and specie. Part of this trade was monopolized by the Portuguese, who had established themselves at Macao during the latter

¹ See the map on page 65.

part of the 16th century, when Ming emperors still held the throne. The only Chinese port open to other foreigners at the beginning of the 19th century was Canton. The trade here lay mainly in the hands of the British and the Dutch. Americans sent their first ship to Canton in 1784 and during subsequent years did considerable business in exchanging furs for Chinese goods. Some traffic overland between Russia and China also existed at the opening of the 19th century.

Obstacles to Commerce. — Commerce had few attractions for the Chinese, who believed that it drained the land of wealth in the form of specie, and who, moreover, considered themselves amply supplied with all things needful from their own products. Consequently, foreigners at Canton were compelled to pay high duties on both exports and imports, and were also subjected to many vexatious restrictions. They might not reside within the city walls, might not purchase but merely rent the ground on which to erect warehouses and other buildings, and might not learn the Chinese language. A kind of jargon, called by Westerners "pidgin English" and consisting of words from English, Chinese, and other languages, came into use for communication between foreigners and natives. According to the Chinese view — perfectly natural under the circumstances — if Europeans persisted in thrusting their trade upon China, they ought not object to any regulations laid down by the authorities. Europeans, on the other hand, looked upon China as a profitable field for commercial expansion. Conscious of their armed strength, they determined to secure by force what could not be secured by diplomacy.

War with Great Britain (1840-1842). — The difficulties experienced by merchants of Great Britain at Canton were particularly associated with the traffic in opium, which had long been one of the principal British exports from India to China. The Chinese government, conscious of the evil effects of opium and also alarmed by the drain of silver resulting from its sale, tried to prevent the importation of the drug, but it continued to be smuggled into China. Finally, the emperor

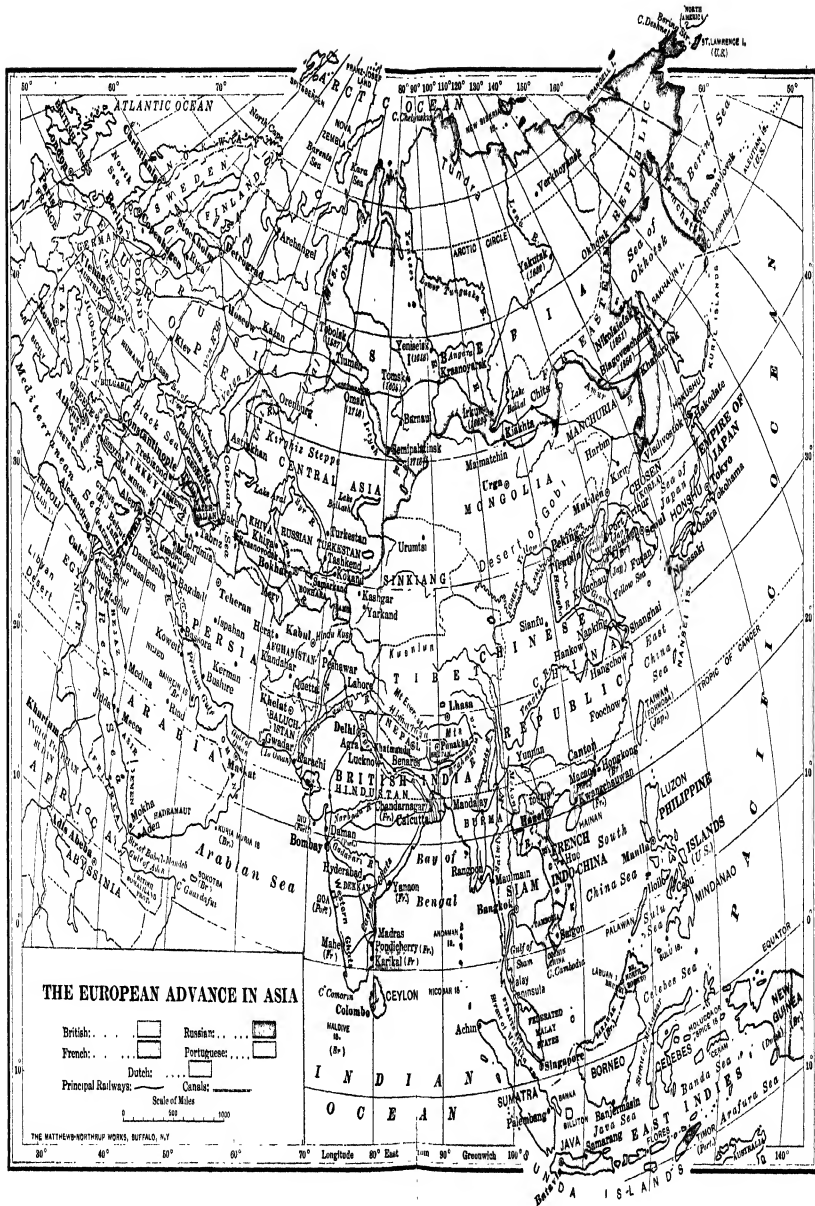
Tao Kuang (1821-1851) appointed a distinguished public servant, Lin Tse-Hsü, as imperial commissioner to stamp out the nefarious traffic. Lin began by demanding that all opium in the possession of foreign merchants at Canton should be surrendered to the authorities for destruction. This was done, but his subsequent demands seemed to the British merchants so unjust that they retired altogether from Canton and found a refuge at Hongkong. Open war between Great Britain and China soon followed. The British defended it as necessary to secure proper treatment of their subjects in China; to the Chinese, it appeared an attempt to force opium upon them. Hence the contest is often known as the "Opium War." Actual fighting was limited almost entirely to naval attacks on the coast cities of southern China. The British, with their modern fleet, won an easy victory.

Treaty of Nanking (1842). — The conditions of peace, as finally arranged between the belligerents, contained several clauses of great importance, in view of the subsequent relations of China with European powers. First, Canton, Shanghai, and three other cities south of the Yangtze River became "treaty ports," open to foreign trade. Second, regular tariff rates were to be imposed at the treaty ports, in place of the arbitrary duties previously levied by Chinese officials. China to some extent thus surrendered to foreigners the control of her customs system. Third, the island of Hongkong was ceded to Great Britain, an action which furnished a precedent for later cessions of Chinese territory to foreign nations. The British made Hongkong a free port, opening it to the ships of all nations equally. Fourth, an indemnity was exacted for the loss of opium and other expenses of the war, in this way establishing still another precedent for future dealings with the Chinese government. Fifth, and last, the treaty of Nanking proclaimed the equality of Great Britain and China. Hitherto, Europeans had been regarded by the Chinese as barbarians ("foreign devils"); henceforth, the Chinese might no longer assume that "there is only one sun in the heavens, and there is only one Emperor on earth."

Treaties with the United States and France (1844). — After the "Opium War" other nations hastened to obtain concessions in China. The United States in 1844 sent over a special mission headed by Caleb Cushing, who bore a letter from President Tyler to Tao Kuang. A treaty permitting American participation in the commerce of the five ports was promptly arranged. A French embassy, which arrived in the same year, also secured a favorable treaty with China. The French further induced the emperor to issue an edict enjoining toleration of Christianity throughout the country and permitting Christian missionaries to proselytize among the people. The treaties with both the United States and France expressly granted to their citizens residing in China the right of extra-territoriality, that is, they were to be subject only to their own law and their own officials. The same right has since been granted by China in treaties with all other nations.

War with Great Britain and France (1856-1860). — Foreign merchants and missionaries now began to enter China in increasing numbers. They made little impression upon perhaps the most conservative people in the world. The mass of the Chinese, who knew nothing of the "Opium War" and of the treaties following it, remained absolutely hostile to the foreign civilization so rudely thrust upon them. Under such circumstances there could not fail to be continued friction between Chinese and Europeans. War again broke out with Great Britain in 1856 and, after a few months, with France as well. It dragged on for four years. It ended only after an Anglo-French expedition, operating both by sea and land, reached Peking and drove the emperor Hsien Feng (1850-1861) from his capital. After these events the Chinese government ratified peace treaties which had been concluded two years previously at Tientsin.

Treaties of Tientsin (1858, 1860). — These treaties, to which not only Great Britain and France but also the United States and Russia were parties, undermined the high wall behind which China had tried to isolate herself from the Western world. Six more treaty ports were opened to foreign commerce,



foreign ships were allowed to navigate the Yangtze River, and foreigners were permitted to travel in the interior of China. Christian missionaries secured the right of residing in the country and of holding property there. The privilege of maintaining diplomatic representatives at Peking, in order to communicate directly with the imperial court, was accorded to Great Britain and other powers. The Chinese also agreed to pay a war indemnity.

The Russian Cession (1860). — Russia at this time took advantage of the difficulties in which the Manchu emperor found himself to extort a cession of Chinese territory. She had already begun to extend her Siberian dominions southward from the Amur Valley, in order to secure a share in the commerce of the Pacific. The Chinese government in 1860 surrendered to Russia all the region between the river Ussuri and the sea, with a coast line extending for seven hundred miles. The Russians in their newly acquired territory founded Vladivostok as a naval base. It later became the eastern terminus of the Trans-Siberian Railway.

Origin of the T'ai P'ing Rebellion. — Foreign aggression upon China during these years was accompanied and made easier by internal disorders, culminating in a great rebellion. It found a leader in a clever young Cantonese, Hung Hsiu Ch'üan. He was a religious visionary, who had some acquaintance with Christian teachings and who believed himself divinely appointed to revive the simple monotheism of earlier ages.¹ For this purpose he organized a sect of professing Christians and won many followers. What began as a religious reform soon passed into a political movement. Hung Hsiu Ch'üan took the title of "Heavenly King" and proclaimed a sort of holy war against the Manchus, as being both usurpers and idolaters. After their extermination, a new dynasty, to be known by the name of T'ai P'ing ("Great Peace"), was to occupy the throne.

Course of the T'ai P'ing Rebellion. — The T'ai P'ings were formidable for about fifteen years (1850-1865). They

¹ See page 54.

spread over South China, took Nanking, which became their capital, and at one time penetrated as far north as Tientsin. Wherever they went, pillage, destruction, and massacre followed. Ruined cities and desolated towns still mark the course of the T'ai P'ing hordes, and at least 20,000,000 human beings perished as a result of their ravages. The rebellion was suppressed only by the most vigorous exertions on the part of the government. The imperial troops received considerable assistance from the "Ever Victorious Army," a body of Chinese soldiers with foreign officers. It was organized by an American adventurer, Frederick T. Ward, and after Ward's death in battle was commanded by a Britisher, Major Charles Gordon. The "Ever Victorious Army" justified its name and contributed effectively to the downfall of the T'ai P'ings.

Internal and Foreign Customs Duties. — The expense of suppressing the rebellion gave rise to the system of internal customs duties as a supplement to the land tax. These duties are called *likin*. The term means "thousandth-part money," that is, the thousandth part of a tael, or Chinese ounce of silver. *Likin* are levied every few miles along the trade routes of China. Only a small part of the money thus raised ever reaches the treasury; the greater part finds its way into the pockets of officials. Like the market dues ("octroi"), which prevailed in Europe during the Middle Ages and which are still collected at the gates of some European cities, the *likin* have become a serious burden upon trade. Another financial result of the T'ai P'ing Rebellion was foreign control of the customs duties levied at Chinese ports. The collection of these duties long remained in the honest and efficient hands of a Britisher, Sir Robert Hart, assisted by representatives of foreign countries having a share in Chinese trade.

Tz'u Hsi. — The death of the emperor Hsien Feng in 1861 left the throne to his son, T'ung Chih, who was then only five years old. His mother, Tz'u Hsi, had been raised from the place of secondary wife to that of imperial consort since the principal wife, Tz'u An, was childless. The two dowagers became joint regents for the youthful emperor, until he reached

his majority. He turned out to be a dissolute weakling and died without issue in 1875. His mother then obtained the throne for her nephew, Kuang Hsü, a mere infant. The dowager-empresses thus continued to hold the regency undisturbed, but it was Tz'u Hsi, who now, as previously, dominated her partner. She remained at the head of affairs until 1908, and Chinese history until that date centers about her able, energetic, and ambitious personality.

China and Russia. — The 'seventies and 'eighties of the last century saw China involved in serious quarrels with the three great European powers whose territories in Asia bordered upon her tributary states. One of these powers was Russia. In 1871, following a revolt of the central Asian tribes against the Chinese government, Russian troops took possession of the province of Kulja, which lies to the north of the Tien Shan range. Russia declared that her occu-

pation of the province was only a temporary measure, intended to protect her own domains from attack, and that it would be given back as soon as China restored order in central Asia. China did restore order after a masterly campaign, but the Russian government showed much reluctance to return Kulja. Hostilities were fortunately averted by a treaty in 1881. China regained nearly all the disputed territory, but paid an indemnity to meet the expenses of the Russian occupation.



EMPRESS-DOWAGER OF CHINA

A portrait by a Chinese artist. The empress is represented as a goddess of mercy. She stands upon a lotus petal floating on the waves of the sea.

China and France. — With France, China found herself involved in more serious trouble. It concerned the destiny of Anam. This country had been subject to the Chinese in previous centuries, and they still regarded it as under their protection. The French, who had recently acquired Cochin-China, now proceeded to annex Tonkin, a province of Anam. The protests of China against so high-handed an action received no attention on the part of France. A brief war followed, neither country obtaining a decisive advantage. In 1885 a treaty of peace was finally arranged through the mediation of Sir Robert Hart. China did not yield to all the demands upon her, but she recognized the French protectorate over Anam.

China and Great Britain. — There was also trouble with Great Britain. It arose over Burma, which had been tributary to China since the latter part of the 18th century. The gradual expansion of the British from India into Burma led to their conquest of the country in 1885. China at this time was too weak to defend her vassal state, and by a convention concluded in 1886 she formally renounced all claims to suzerainty over Burma. The tottering Manchu Empire thus lost still another of its vast possessions.

Origin of the Chino-Japanese War. — After the difficulties with Russia, France, and Great Britain had been adjusted, the history of China remained uneventful until the outbreak of the Chino-Japanese War. The war arose over Korea. That country owed her culture to China and for centuries had been under Chinese sovereignty. Her relations with Japan, on the other hand, had never been amicable, since a Japanese invasion of the "Hermit Kingdom" during the 16th century. To the Japanese control of Korea seemed essential from a military standpoint, as well as highly profitable economically. The rival interests of China and Japan in the Korean Peninsula led to constant friction between the two countries, and at length, in 1894, to open warfare.

Course of the Chino-Japanese War. — China underestimated the strength of her antagonist. She thought that both

her army and navy were superior to the Japanese forces. It was, in fact, not so much inferiority in arms that caused the defeat of the Chinese as the gross incompetence of their commanders, the lack of morale which their troops displayed, and the general inefficiency and corruption of the government. The details of the struggle need not be rehearsed. The Japanese practically destroyed the Chinese fleet in the first two naval battles, and their land forces seized a number of strategic points, including Weihaiwei and Port Arthur. The Chinese at length realized the helplessness of the situation and sent Li Hung Ch'ang, their leading statesman, to Japan, where he negotiated a peace treaty with Marquis Ito in 1895.

Treaty of Shimonoseki (1895).—The terms of the treaty were hard enough.

China renounced all claim to Korea and

acknowledged the complete independence of that country. She ceded Formosa to Japan, together with the Pescadores, a group of small islands between Formosa and the mainland. She gave up the Liaotung Peninsula, including the naval base of Port Arthur at its extremity. An indemnity of about \$150,000,000 was also exacted. By a commercial convention arranged in the same year it was further agreed that Japanese subjects in China should enjoy extra-territorial jurisdiction.¹



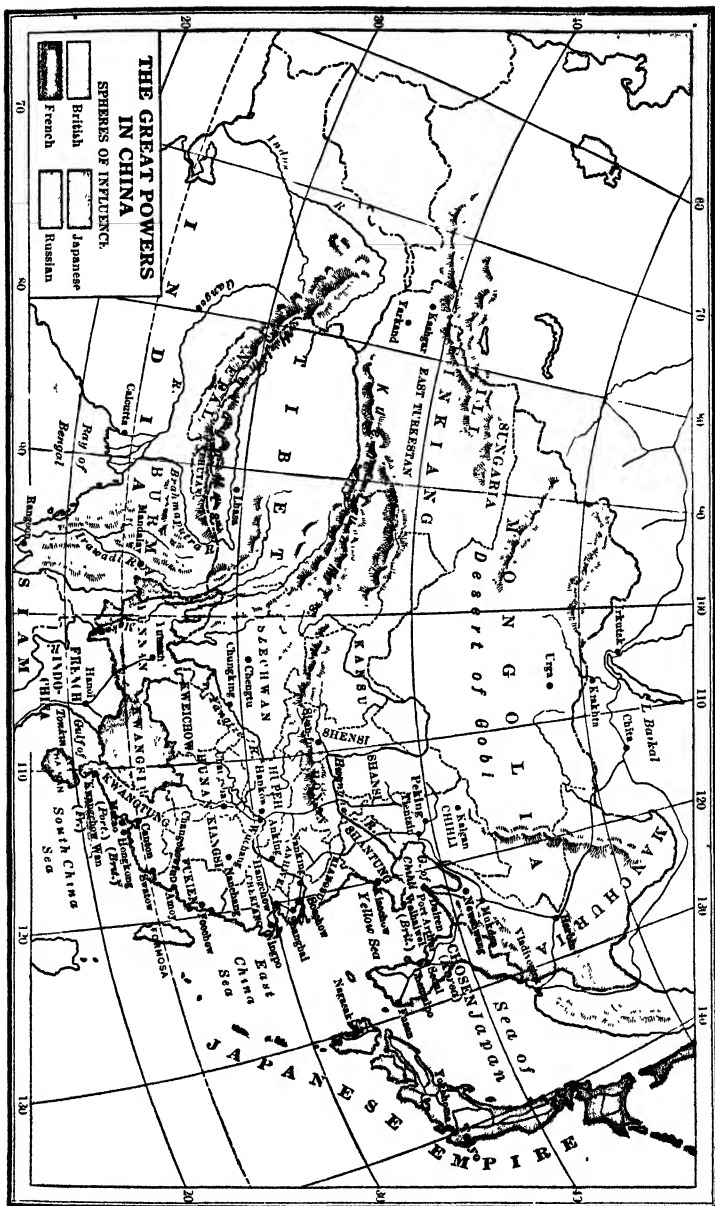
LI HUNG CH'ANG

¹ See page 72.

Foreign Intervention. — The Treaty of Shimonoseki aroused the apprehensions of Russia, who saw her road to an ice-free harbor on the Pacific blocked by the Japanese in the Liaotung Peninsula. Russia took up the matter with France and Germany, alleging that foreign occupation of the peninsula with Port Arthur constituted a standing menace to Peking. The three powers (Great Britain refused to join their coalition) brought such pressure to bear upon Japan that she relinquished all her continental acquisitions and accepted, in lieu of them, an increased indemnity. Russia's reward for helping China was the right to build a railway through Manchuria, connecting with the Trans-Siberian line at Vladivostok. In this way Russia cemented her hold upon Manchurian territory.

Foreign Annexations. — It soon appeared that Germany, also, was no disinterested friend of China. In 1897 the murder of two of her missionaries in the province of Shantung gave her an excuse for the seizure of Kiaochow Bay. Germany then extorted from the Chinese government a ninety-nine year lease of the territory about the bay, with permission to build docks, erect fortifications, and exercise all the rights of sovereignty. Russia, on the ground that her interests in Manchuria must be protected against German penetration, then demanded a lease of Port Arthur. China gave a grudging assent and also permitted Russia to build a railway from Port Arthur to Harbin, thus connecting the Liaotung Peninsula with the branch line in northern Manchuria. Great Britain next stepped in and demanded compensation for the German and Russian leases. She obtained the fortified port of Weihaiwei in northern Shantung. France, not to be outdone in the scramble for Chinese territory, secured Kuangchow Wan in southern China.

"Spheres of Influence." — The long-expected, eagerly awaited partition of China seemed at hand. The four European powers did not satisfy themselves with leasing Chinese ports; they now proceeded to mark out "spheres of influence" in the interior of China. Russia's sphere was Manchuria; that of Germany, Shantung; and that of France, the two



provinces of Kuangsi and Yunnan, bordering French Indo-China. Great Britain chose the Yangtze Valley as her particular field. Even Japan asserted special rights and interests in the province of Fukien. As soon as the carving-up of China began, these more or less shadowy "spheres of influence" would become definite annexations of Chinese territory.

The "Open Door." — European capitalists, with the backing of their respective governments, entered immediately upon a keen contest for railroad concessions and other public improvements in China. Peking became the center of international rivalry, each power matched against the others. The American government, which at this time had just come into possession of the Philippines, felt that all foreigners ought to enjoy equal opportunities for trade and investment of capital in China. Accordingly, President McKinley, through his Secretary of State, John Hay, proclaimed in 1899 an "open-door" policy for China. Great Britain, true to her traditional preference for free trade, cordially endorsed this policy, and the other powers followed her example. It thus became an accepted principle that no part of China should be marked off for exclusive exploitation by any country.

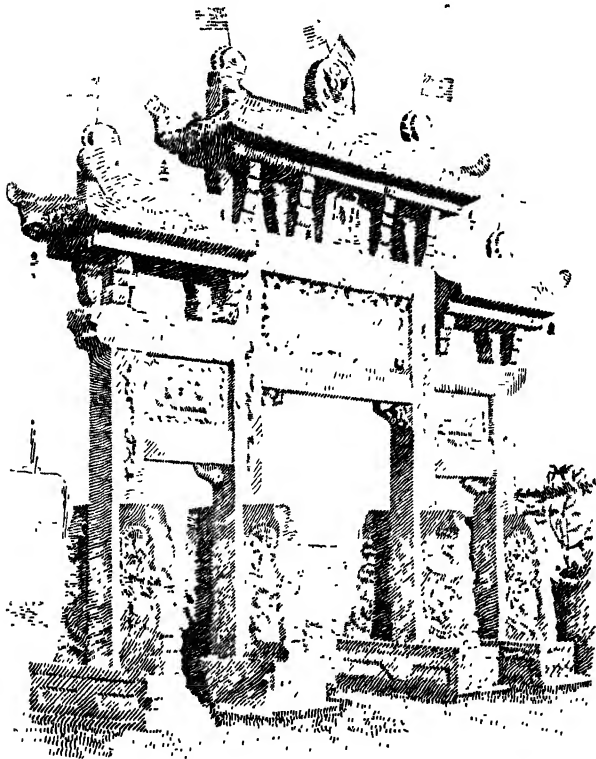
The Reform Movement (1898). — The disastrous outcome of the Chino-Japanese War, coupled with the subsequent aggressions of European nations, could not but produce a profound effect upon the Chinese mind. Enlightened members of the commercial and literary classes began to realize that China must adopt Western ideas and methods if she was to remain a great power. A reform movement now spread throughout the southern and central provinces. It found an enthusiastic advocate in the young emperor, Kuang Hsü, who, upon reaching his majority, had freed himself from the dowager-empress's control. Early in 1898 he issued a series of edicts, which, had they been carried into effect, would have brought about a sudden transformation of Chinese society. The fossilized civil service examinations were to be brought up to date by introducing Western subjects of study. A number of temples were to be closed to religious services and opened for educa-

tional purposes. A national bureau was to be created for the translation and dissemination of standard works of European literature and science. Young Manchus of noble family were to be sent abroad to acquire foreign languages and culture. Other imperial measures provided for a reorganization of the army and for various improvements in the antiquated system of government. China was to be made over, much as Japan had been made over, thirty years previously.

The Reaction. — But the reform movement was premature. It did not find support among the majority of Chinese officials, who remained content with the old order, nor with the intensely conservative T'zu Hsi, who wished to recover her power. Late in 1898, the dowager-empress, with the aid of the army which was still controlled by reactionaries, executed a *coup d'état*. The emperor was shut up in his palace and forced to restore the regency; many prominent reformers were imprisoned, exiled, or put to death; and all the reform edicts were canceled. Henceforth the word of T'zu Hsi was law, and her word was reaction.

The Boxer Uprising (1900). — The reactionary tide, swelled by all the forces of superstition and conservatism, culminated in 1900. A secret society, popularly called the "Boxers," but more accurately known under the title of the "Harmonious and Peaceful Fists," began an anti-foreign agitation in Shantung. It spread rapidly throughout the northern provinces. Great officials patronized the Boxers, many imperial troops joined them; and the dowager-empress herself gave them her sanction. They believed that the spirits defending China felt incensed at the introduction of Western customs and had made members of the society invulnerable to Western weapons. Their banners bore the device: "Exterminate the foreigners and save the dynasty." The Boxers destroyed European churches, business houses, and residences and murdered many native Christians. A number of foreign missionaries and traders also perished in the disorders. Finally, the Boxers laid siege to the legations in Peking, where European residents had taken refuge.

Suppression of the Boxers. — An international relief expedition, composed of European, Japanese, and American troops, was hastily organized. It captured Tientsin, fought



A MONUMENT TO CHINESE-AMERICAN FRIENDSHIP

A granite arch erected in 1921 near Chefu, by a Chinese merchant. It bears a dedication to the American people — "Our friends across the sea."

its way to Peking, and relieved the legations. The imperial court fled to Sianfu, an ancient capital of China. After the occupation of Peking the Boxers gradually subsided. The imperial government now authorized Prince Ch'ing and Li Hung Ch'ang to treat with the powers for the restoration of

friendly relations. The conditions of peace did not deprive China of any territory, but she promised to punish the officials chiefly responsible for the outbreak, to permit the permanent establishment of foreign troops at Peking as guards for the legations, and to pay a heavy indemnity (about \$300,000,000) for the losses suffered by foreigners. Part of the American share of the indemnity was subsequently returned to the Chinese, who have used it to provide scholarships for their students in the United States.

Russia and Japan in Manchuria. — The Boxer outbreak gave Russia an opportunity to secure a permanent hold upon Manchuria. Russian troops poured into the province and after a few encounters with the Chinese occupied all of it. This hostile action occurred in spite of the fact that Russia had recently agreed with Great Britain and Germany to respect Chinese territory. Russia, however, interpreted the agreement as applicable only to China proper and not to Manchuria. Japan, already established in the Korean Peninsula and anxious to expand over the mainland, watched with growing alarm the southern advance of the Russian colossus. Negotiations between the courts of Tokyo and St. Petersburg having proved futile, the Russo-Japanese War began in 1904 and continued for more than a year. Its course and results will be considered in a subsequent chapter. By the Treaty of Portsmouth the contestants agreed to evacuate Manchuria. In the southern part of the country Japan succeeded, however, to the special privileges (including the lease of Port Arthur) which Russia had previously secured from China, while in the northern part Russia remained in possession of the railway zone. China's sovereignty over Manchuria thus existed only by sufferance of her two powerful neighbors.

The Awakening of China. — The Russo-Japanese War reinforced the lessons which the Chinese had been gradually and painfully learning in their sixty years of intercourse with foreigners. It showed them that the East, once possessed of Western methods, could defend itself successfully against European aggression. From now on Chinese conservatism

crumbled fast. Even the dowager-empress dared stand no longer in the way of reform. The sudden awakening of China from the sleep of centuries startled the whole world. Some of its aspects have been considered in the preceding chapter, notably, the introduction of railroads, telegraph lines, factories, and machinery, the abolition of the old-style examinations, the foundation of elementary and higher schools teaching modern subjects in a modern way, the reorganization of the army and navy, and the establishment of parliamentary institutions.

Sun Yat Sen. — The death of T'zu Hsi in 1908 (Kuang Hsü had died in the same year) removed the last prominent representative of the decadent Manchu dynasty. The late emperor's nephew, who succeeded to the throne under the title of Hsüan T'ung, was only a child. Conditions therefore favored the more radical reformers, who, not satisfied with the constitutional monarchy promised them by the Manchus, determined to make China a republic. The guiding spirit of the republican movement was Sun Yat Sen, a doctor of medicine and a Christian in religion. While yet a youth he had tried, unsuccessfully, to incite a rebellion in Canton and had been obliged to take refuge abroad, with a price set upon his head by the Chinese government. Years of exile in foreign lands familiarized him with Western forms of government and brought him the support of liberal-minded Chinese, particularly in the United States and Japan. Many of his disciples now returned home, where they carried on an unceasing propaganda against the Manchus. The train was thus laid which soon set half China ablaze with revolutionary fires.

The Chinese Revolution (1911-1912). — The revolution broke out late in 1911 and spread rapidly. On January 1, 1912, delegates from thirteen provinces met at Nanking and established a republican government. Sun Yat Sen returned from exile to become provisional president. His manifesto, issued at this time, contains these significant paragraphs:

"The substitution of a republic for a monarchy is not the fruit of a transient passion, but the natural outcome of a long-cherished desire for freedom, contentment, and advancement. We Chinese people, peace-

ful and law-abiding, have not waged war except in self-defense. We have borne our grievance for two hundred and sixty-seven years with patience and forbearance. We have endeavored by peaceful means to redress our wrongs, secure liberty, and insure progress; but we failed. Oppressed beyond human endurance, we deemed it our inalienable right, as well as a sacred duty, to appeal to arms to deliver ourselves and our posterity from the yoke to which we have for so long been subjected. For the first time in history, an inglorious bondage is transformed into inspiring freedom.

"The policy of the Manchus has been one of unequivocal seclusion and unyielding tyranny. Beneath it we have bitterly suffered. Now we submit to the free peoples of the world the reasons justifying the revolution and the inauguration of the present government. Prior to the usurpation of the throne by the Manchus, the land was open to foreign intercourse, and religious tolerance existed, as is shown by the writings of Marco Polo and the inscription on the Nestorian tablet at Sianfu. Dominated by ignorance and selfishness, the Manchus closed the land to the outer world, and plunged the Chinese into a state of benighted mentality calculated to operate inversely to their natural talents, thus committing a crime against humanity and the civilized nations which it is almost impossible to expiate. Actuated by a desire for the perpetual subjugation of the Chinese, and a vicious craving for aggrandizement and wealth, the Manchus have governed the country to the lasting injury and detriment of the people, creating privileges and monopolies, erecting about themselves barriers of exclusion, national custom, and personal conduct, which have been rigorously maintained for centuries. They have levied irregular and hurtful taxes without the consent of the people, and have restricted foreign trade to treaty ports. They have placed the *hkin* embargo on merchandise, obstructed internal commerce, retarded the creation of industrial enterprises, rendered impossible the development of natural resources, denied a regular system of impartial administration of justice, and inflicted cruel punishment on persons charged with offenses, whether innocent or guilty. They have connived at official corruption, sold offices to the highest bidder, subordinated merit to influence, rejected the most reasonable demands for better government, and reluctantly conceded so-called reforms under the most urgent pressure, promising without any intention of fulfilling. They have failed to appreciate the anguish-causing lessons taught them by foreign powers, and in process of years have brought themselves and our people beneath the contempt of the world. A remedy for these evils will render possible the entrance of China into the family of nations."

Yüan Shih K'ai. — The new republic at first included only South China. It was joined by North China, after the abdication of the Manchu dynasty (February 12, 1912). Mean-

while, Sun Yat Sen resigned office, in the interests of unity, and Yüan Shih K'ai became provisional president of the Chinese Republic. Yüan Shih K'ai, an able general and long a prominent politician under the old régime, represented a more conservative type of reformer than Sun Yat Sen. The new president soon found himself opposed by those revolutionaries who demanded a very democratic government for China, vesting authority in Parliament rather than in the Executive. Continued friction with the radical element led finally to a rebellion in the southern provinces during 1913. The rebellion failed, however, leaving Yüan Shih K'ai in the position of virtual dictator. He proceeded to secure his election as president for five years, to dismiss Parliament, and to intrigue for a restoration of the empire with himself on the throne. Anti-monarchical revolts in several provinces, together with vigorous protests by Japan, Great Britain, France, and Russia, made it necessary to abandon the scheme. In the midst of this confusion Yüan Shih K'ai died suddenly in 1916.

North and South. — Li Yüan Hung as vice-president succeeded automatically to the presidential chair. He held office for only a year, being then deposed by the militarists, who had obtained control of the government. The Chinese parliament was also dissolved at this time. Feng Kuo Ch'ang was the next president. Following him came Hsü Shih Ch'ang, who in 1918 was elected to serve for the five-year term. These frequent changes in the executive authority reflected the disturbed conditions in China. Meanwhile, in 1921 Sun Yat Sen became president of a southern Chinese republic with its capital at Canton.

Political Unification. — The opposition of North and South, culminating in the establishment of two rival governments at Peking and Canton, promised to long delay the political unification of China. However, the situation changed with startling suddenness in 1922. General Wu Pei Fu, commanding the central Chinese armies, made himself master of North China and used his triumph to compel Hsü Shih Ch'ang to resign the presidential office. The old parliament was then

convened. It chose Li Yüan Hung to serve again as president. If Dr. Sun Yat Sen also resigns the presidency of the southern Chinese republic, there would seem to be no further obstacle to coöperation between the North and the South.

Government of China. — The central government of China, like that of the United States, is composed of a President, a Vice-President, and a legislature of two chambers. The Senate contains 264 members, the House of Representatives, 596 members. Unlike the American system, however, executive authority resides chiefly in a Premier, nominated by the President, and in a Cabinet of nine members, nominated by the Premier. All appointments to the Cabinet require the sanction of both legislative chambers. A new flag with five stripes — crimson, yellow, blue, white, and black, denoting, respectively, Chinese, Mongols, Manchus, Turkis, and Tibetans, — has been adopted as the national emblem of the Chinese Republic.

China in the World War. — China could not escape being involved in the maelstrom of the World War, though she kept out of it for three years. When, early in 1917, Germany began unrestricted submarine warfare, the United States severed diplomatic relations with that outlaw country and invited the neutrals of the world to take similar action. China did so in March, 1917. In August of the same year she again followed the American lead by declaring war against Germany. China's chief contribution to the Allied cause took the shape of labor battalions, which were sent to work behind the fighting lines in France. In return for her assistance, she received a seat at the Peace Conference.

The Shantung Question. — The World War vitally affected Chino-Japanese relations. Japan, as an ally of Great Britain, entered the struggle almost at once. The Japanese government presented an ultimatum to Germany, demanding that she withdraw all warships from Eastern waters and surrender Kiaochow, "with a view to the eventual restoration of the same to China." Upon Germany's refusal to comply with the ultimatum, Japan declared war. A Japanese army, assisted

by a small British force, soon invested Kiaochow and forced its surrender in less than two months. The Japanese then proceeded to occupy all the German leased territory (about 200 square miles) in Shantung, together with its railroads and mines. Henceforth they occupied a privileged position in one of the richest and most densely populated provinces of China, a province which, as the birthplace and place of burial of Confucius, is historically dear to every Chinese.

China at the Peace Conference (1919). — When the Allied nations met at Paris to make peace with Germany, the Chinese delegates asked that Kiauchau be restored to China and that Japanese soldiers and officials be withdrawn altogether from Shantung. President Wilson and other American representatives in Paris were ready to accede to China's wishes. Great Britain and France were bound, however, to support Japan's claims in Shantung, by virtue of the secret agreements which they had signed with her during the war. The existence of these remained unknown to both the American and Chinese governments until after the Conference assembled. Despite Chinese opposition, therefore, the German Treaty contained a clause whereby Germany renounced, in favor of Japan, all her rights, titles, and privileges in Shantung. The Japanese delegates gave some sort of verbal promise that in due time the territory of Kiaochow, with the rest of Shantung Peninsula, would be restored in full sovereignty to China. The promise did not satisfy the Chinese, who refused to sign the treaty without a reservation relating to Shantung. No reservations being permitted, their signatures did not appear on the document as finally signed at Versailles in 1919. China was thus excluded from the League of Nations, the covenant of which formed the first part of the treaty. By subsequently becoming a signatory to the Austrian Treaty in 1919, China did enter the League. That international body showed no disposition, however, to reopen the Shantung Question.

China at the Disarmament Conference (1921-1922). — Far more progress in dealing with China's grievances was made at the Conference on the Limitation of Armament (popularly

called the Disarmament Conference). In response to President Harding's invitation, delegates of nine nations (United States, Great Britain, France, Italy, Belgium, Holland, Portugal, Japan, and China) met at Washington in 1921-1922 to discuss limitation of armaments and, as related thereto, the policy of the powers in the Far East. It was generally felt that no permanent arrangements for ensuring the peace of the world could be made until the various Pacific problems had been solved to the satisfaction of all parties concerned. Soon after the Conference assembled, the Chinese delegation (representing the Peking government but not that of Canton) presented for consideration and adoption a set of principles, which should guide the nations of the world in their future dealings with China. The most important principles are these: (1) The powers agree to respect the territorial integrity and political and administrative independence of the Chinese Republic. China, on her part, undertakes not to alienate or lease any portion of her territory to any power. (2) China accepts and applies without qualification the policy of the "open door." (3) The powers engage not to conclude among themselves any treaty directly affecting China without previously notifying her and giving her an opportunity to participate. (4) All special rights and privileges claimed by any of the powers in or relating to China are to be made public and to be examined with a view to determining their scope and validity. (5) Immediately, or as soon as circumstances will permit, existing limitations upon Chinese sovereignty are to be removed.

The Shantung Settlement. — Much of this program was accepted by the nations assembled at the Conference. First and foremost, the long-standing controversy over Shantung reached a satisfactory conclusion. Japan signed a treaty with China by which the German-leased territory in Shantung is restored to Chinese sovereignty. Japan also transfers to China the Ts'ingtao-Tsinanfu Railway in the province. Payment for the line is to be made in Chinese treasury notes, redeemable after five or fifteen years, at China's option. The action of Japan in regard to Shantung was supplemented by the prom-

ise of Great Britain to give up Weihaiwei,¹ thus completing the restoration to China of her ancient and most sacred possession. Taken in connection with the expressed willingness of the French government to return Kuangchow Wan,² the Shantung settlement would seem to mark the end of "spheres of influence" in China. The satisfaction of the Chinese government over the outcome of the deliberations at Washington was expressed in a cablegram from President Hsü Shih Ch'ang to President Harding, thanking him and the American delegation for their friendly interest in China and their untiring efforts to secure the recognition by foreign governments of China's rights as a sovereign power.

The Twenty-one Demands. — Second, and scarcely less important for the welfare of China, was Japan's action in regard to the Twenty-one Demands, which had been made by Tokyo upon Peking in 1915. They were in five groups, the first four relating, respectively, to special privileges sought by Japan in Shantung, southern Manchuria and eastern Inner Mongolia, the Yangtze Valley, and Fukien. The fifth group contained a number of demands, which, if granted, would have placed China almost completely under Japanese tutelage and control. The Twenty-one Demands naturally aroused a storm of protest in China and even vigorous criticism in the United States and Europe. China, however, was not in a position at this time to offer armed resistance to Japanese aggression, while foreign countries were too occupied with the World War to interest themselves in her behalf. After delivery of an ultimatum by Japan, the Chinese government yielded a grudging consent to all the demands, except those in the fifth group, consideration of which was postponed for future negotiations. When the Disarmament Conference opened, the Chinese delegation seized the opportunity thus presented to urge the abrogation of the entire set of demands, as affecting not only the independence of China, but also the vital interests of other powers than Japan in that country. The efforts of the delegation met a large measure of success. Japan

¹ See page 78.

² See page 102.

abandoned altogether the fifth and most obnoxious group of demands, while her engagements relating to Shantung constitute an abandonment of the first group. In regard to the other groups no action was taken at the Conference.

"China for the Chinese." — Third, the nine powers at the Conference also signed a general Far Eastern Treaty, binding each signatory to respect the integrity of China. In detail, the treaty provides for the withdrawal of foreign post offices from China, the maintenance of the "open-door" policy there, the development of the Chinese railway system on the basis of fair treatment for all nations, publication of all engagements between them which affect China's interests, appointment of a commission to investigate the question of extra-territoriality in China, observance of China's rights as a neutral in future wars, and, finally, the removal of foreign troops now in the country without treaty sanction. The nine powers likewise signed a Chinese Tariff Treaty, setting up international machinery for the revision of import duties,¹ so as to increase the revenues of the government from that source, and for the abolition of *likin*,² or transit taxes. The opinion was expressed at the Conference that eventually the powers would restore to China full control of her own customs. These two treaties, if faithfully observed by the contracting parties, ought to end the exploitation of China for the benefit of foreigners. They mean, in short, the adoption of a policy of "China for the Chinese." To quote the statement of the Chinese delegation at Washington: "The principles which have been adopted to guide the powers in their intercourse with China, while not entirely new, have been revived. Their formal adoption by the Conference satisfies the people of China because they feel confident that in the steady application of these principles will be found a solution for many of the problems which now embarrass their relations with foreign powers."

¹ See page 71.

² See page 74.

CHAPTER V

CHINESE OUTER TERRITORIES, INDO-CHINA, AND KOREA

Manchuria. — The Chinese outer territory of Manchuria lies wedged in between China and Mongolia on the one side and Korea and Siberia on the other side. It is about 800 miles in length and 500 miles in width. The total area exceeds 360,000 square miles. The country consists of a mountainous region, occupying the northern and eastern part, and of a plain, which stretches in the southern part to the Gulf of Liaotung.

Resources of Manchuria. — The mineral wealth of Manchuria is very great, coal, iron, gold, and precious stones being found in large quantities. There are extensive forests. The rivers, some of which are navigable, teem with fish. The soil, one of the richest in the world, produces fine crops of millet, beans, wheat, rice, and indigo. As cultivation has extended, the climate has become more equable, though the variations range from 90° F. in summer to 10° below zero in winter.

Provinces and Cities of Manchuria. — Manchuria contains three provinces: Shengking in the south, Kirin in the center, and Heilungkiang in the north. Mukden, the capital, has over 150,000 inhabitants. The most important commercial centers are the treaty port of Newchwang, at the head of the Gulf of Liaotung, and Dairen or Dalny.

Economic Development of Manchuria. — The rapid economic development of Manchuria is registered in the growth of its commerce, now averaging \$400,000,000 a year. A considerable amount of this overseas trade is with the United States, which supplies modern machinery and railway materials for the exploitation of the country's rich resources.

Population of Manchuria. — Estimates of the population vary considerably. The country probably contains about 20,000,000 inhabitants, most of them Chinese. The Manchu Tatars, who gave it their name and who provided China with her last reigning dynasty, are almost extinct as a separate people. With the exception of a few nomad communities, they have adopted the manners, religion, and language of China. Physically, the Manchus are distinguished from the Chinese by their taller stature, more robust bodies, and horizontal, not oblique, eyes. Though lively and enterprising in character, they have never displayed the intellectual ability of the Chinese. No contributions to arts, letters, science, in a word, to the general progress of mankind, are associated with them.

Railroads of Manchuria. — The railroad system of Manchuria, because of its international aspects, deserves particular notice. At the conclusion of the Russo-Japanese War in 1905, Russia transferred to Japan the South Manchurian line. China in the same year granted Japan the right to extend the railroad from Mukden to Antung, where it connects with the Korean line running to Fusan, the port of Korea nearest Japan. From Mukden the South Manchurian line reaches in one direction to Port Arthur and in the other to Changchun. Here it connects with the Chinese East Railway, which runs to Harbin and thence in one direction to Vladivostok and in the other to Kaidalov, on the main line of the Trans-Siberian Railway.

The Manchurian Question. — Control of the railroad system made it possible for Russia and Japan to secure a dominant position, the former in northern Manchuria, the latter in southern Manchuria, during the two decades preceding the World War. As the result of Japanese pressure upon China in 1915, the subjects of the Island Empire are now accorded the right to reside and travel freely in southern Manchuria. They may also lease land there for commercial, industrial, and agricultural enterprises, though this right is not granted to foreigners elsewhere in China (except in treaty ports). Japan further enjoys various special privileges, relating to mines, forests, and rail-

roads, which have enabled her practically to exclude other powers from economic activities within her sphere of influence. The door is not "open" in this part of eastern Asia. Southern Manchuria has thus become practically a continental annex of Japan.

Mongolia. — West of China proper and Manchuria and south of Siberia lies Mongolia. A physical map reveals Mongolia as a vast, elevated plateau, fringed and intersected by lofty mountain chains. The Gobi Desert occupies much of the interior and extends southwestward into Chinese Turkestan. The country, however, has many oases and pastures available at different seasons of the year to the inhabitants. Even the desert region only needs irrigation to become productive. The total area is about 1,370,000 square miles.

Economic Development of Mongolia. — Though less rich in natural resources than Manchuria, Mongolia seems destined to become of increasing economic importance. It already enjoys a considerable trade with China and with Russia. A motor-car service for freight now crosses the Gobi Desert between Kalgan (northwest of Peking) and Urga, whence goods are transferred by caravan to the Siberian frontier town of Kiakhtha. A branch of the Trans-Siberian Railway may in time be extended to Kiakhtha and thence to Urga.

Mongols. — The inhabitants of Mongolia number about 2,500,000. Most of them are nomadic herders. They range the plains with their camels, horses, and sheep, and even in fertile districts rarely settle down as farmers. Like most nomads, the Mongols dwell in tents, each family by itself. Severe simplicity is the rule of life, for property consists only of one's flocks and herds, clothes, tools, and weapons. The Mongol religion is a degraded form of Buddhism, introduced from Tibet and grafted upon primitive superstitions.

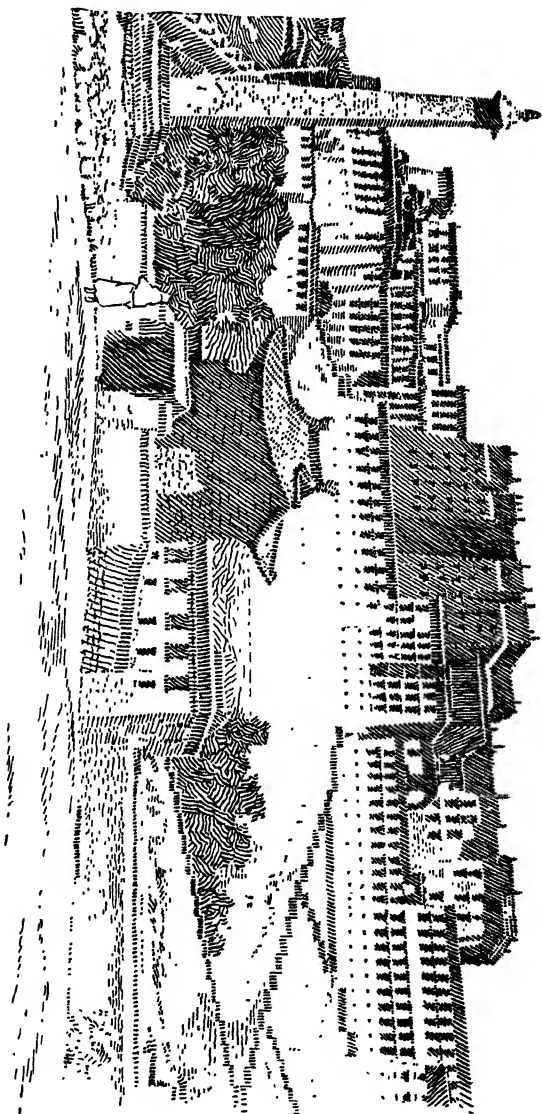
Inner Mongolia. — The incessant struggles between Mongols and Chinese, beginning long before the dawn of history, ended with the conquest of Mongolia by the Manchu emperors of the 17th and 18th centuries. In recent years Chinese have emigrated to the country in large numbers, and Inner Mon-

golia (the region between the Desert of Gobi, China proper, and Manchuria) is now indistinguishable from Chinese territory. Quite recently, the Japanese have begun to extend their sphere of influence from Manchuria into the eastern part of Inner Mongolia.

Outer Mongolia. — The remainder of Mongolia — Outer Mongolia — declared its independence soon after the outbreak of the Chinese Revolution. Urga, the chief town, was made the capital, and the Hutuktu (living Buddha) was proclaimed emperor. The Russian government, seeing in these events an opportunity to extend its influence over Mongolia, promptly recognized the new state. In 1913 Russia and China agreed that Outer Mongolia should have autonomy. Both countries further engaged not to send troops to Outer Mongolia and not to colonize its territory. This agreement, which had been practically forced upon the Chinese government, was cancelled by the latter in 1919. However, China at the present time wields only a nominal authority over her distant dependency.

Sinkiang. — The “New Territory” of Sinkiang consists of Chinese Turkestan, Kulja, and Kashgaria. It thus comprises all the Chinese dependencies between Mongolia on the north and Tibet on the south. Its area is estimated at about 550,000 square miles, and its population at about 1,200,000. The inhabitants are various Turki peoples, mostly Moslems in religion, and Chinese. The country is administered by Chinese officials residing at Tihua-fu (Ili), the capital. In spite of a large desert region, Sinkiang contains many fertile tracts in its river basins, and the whole country is yearly increasing in wealth and prosperity.

Tibet. — The Tibetan plateau extends from the Pamir region eastward between the Himalayas and the Kuenlun Mountains to the frontiers of China. Its area is about 460,000 square miles. It is the loftiest region in the world, even the valleys reaching from 12,000 to 17,000 feet above sea level. Much of Tibet remains still unexplored. The journeys of the Swedish traveler, Sven Hedin, in the first decade of the



THE POTALA, LHASA

The Dalai Lama, the supreme head of Tibetan Buddhists, occupies an enormous palace on the Potala hill at Lhasa. Its massive walls, terraces, and bastions present an imposing appearance.

20th century have revealed the existence north of the Himalayas of a mountain system still more vast and massive, to which the name of Trans-Himalaya has been applied. Some of the greatest of Asiatic rivers, including the Indus, Brahmaputra, Salwin, Mekong, Yangtze, and Huangho, take their rise in Tibet. The northern part of the country is an arid and windswept waste, subject to intense heat in summer and to intense cold in winter; the southern part, especially the Brahmaputra Valley, contains a good soil, well irrigated, and richly cultivated. The country as a whole bears evidence of a gradual process of dessication, as seen in the diminution of the lakes and the lessening flow of springs and streams.

Tibetans. — No census having been taken in Tibet for nearly ten centuries, it is impossible to give definite figures for the population. Probably 2,000,000 would be near the mark. The people belong to the Turko-Mongolian stock, but in many places exhibit a considerable mixture of Chinese or of Hindu elements. They are divided between the nomadic tent dwellers of the lake region and the sedentary population of the valleys. The best foreign observers describe them as, on the whole, kind-hearted, affectionate, and law-abiding. The custom of polyandry, according to which the brothers of a family have a wife in common, prevails among the Tibetans. The oldest husband is considered the "father" of the children born, all the other husbands being regarded as "uncles." This marriage system is probably due to the limited amount of land available for cultivation and to the consequent need of limiting population. It also serves to keep landed property undivided in the family. Polyandry is not universal, however, for polygyny exists among the wealthy class, while among the pastoral tribes monogamy appears to be the general rule.

Tibetan Buddhism. — Missionaries from India brought Buddhism to Tibet during the 7th century A.D. It has mingled there with native superstitions and in process of time has become little more than a system of magic and demonology. The lamas, or monks, who live by tens of thousands in monasteries, not only control all religious activities, but also hold

a monopoly of such science, letters, and arts as the people have developed. No other land has ever been more priest-ridden than Tibet. The highest ecclesiastical dignitary is the Dalai (Grand) Lama, whom his followers regard as an incarnation of a Bodhisattva, or Buddhist saint. The Grand Lama also serves as the nominal head of the government, for Church and State are one in Tibet.

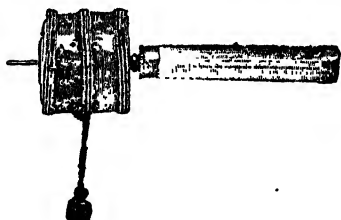
Unveiling of Tibet. — Tibet became tributary to China under the Manchu emperors in the 18th century.¹ Chinese authority was represented by a few officials, who collected taxes and controlled military and foreign affairs. All Europeans were jealously excluded from the country. The Tibetans managed to preserve their isolation until the opening of the 20th century. By this time, however, fear of Russian penetration from Siberia southward, coupled with the desire to establish trading relations with the inhabitants, led to aggressive action by Great Britain. In 1904 an Anglo-Indian expedition, under Colonel F. E. Younghusband, penetrated to Lhasa, killing a good many Tibetans on the way, and compelled the lamas to accept a treaty which opened up Tibet to intercourse with India.

The Tibetan Question. — The unveiling of Tibet was followed by the Anglo-Russian Convention of 1907. Both powers agreed to respect the territorial integrity of Tibet and not to interfere with Chinese sovereignty over the country. This policy of mutual hands-off did not long prevail. In 1912 the Tibetans profited by the revolution in China to declare their independence. When the Chinese government prepared to reconquer Tibet, the British government protested so vigorously that the attempt was abandoned. The opposition of Great Britain to the restoration of Chinese rule over Tibet continues, nor will she promise not to annex the country, or any part of it. China is thus confronted by a Tibetan Question, as well as by a Manchurian Question.

Burma and the Burmese. — Another country, once incorporated in the Chinese Empire but now a part of the British

¹ See page 69.

Indian Empire, is Burma. The circumstances under which it was acquired by Great Britain during the 19th century have already been noticed.¹ British Burma includes about 230,000 square miles and has a population of over 13,000,000. The Burmese possess the Mongoloid physical characteristics. Their language is monosyllabic and isolating like Chinese, but makes a more extensive use of grammatical particles,



BUDDHIST PRAYER WHEEL

A small hand wheel from Burma; now in the United States National Museum, Washington. It consists of a metal cylinder, through which passes a wooden handle. Inside the cylinder is rolled a long strip of paper inscribed with the sacred Buddhist formula: *Om mani padme hum* ("O jewel in the lotus flower"). Each revolution of the cylinder counts as an uttered prayer.

thus allowing a freer word order. European travelers speak well of the Burmese, who, from their gay and lively disposition, have been called the "Irish of the East."

Buddhism in Burma. —

Nearly all Burmans are Buddhists. The priesthood there has not become the privileged and exclusive class that has absorbed both temporal and spiritual power in Tibet. The leveling doctrines of

Buddhism have produced in Burma an almost complete equality of the women with the men. In no other Asiatic country does the female sex enjoy a larger measure of social freedom. The chief religious principle of the Burmese seems to be to acquire merit for their next incarnation by good works done in this life, especially by bestowing alms upon mendicants, making offerings to priests, and building monasteries and pagodas. Buddhism in Burma is often said to be superficial, but the most careful observers report that the average Buddhist there is at least as much influenced by his religion as the average Christian in Western lands.

Siam and the Siamese. — Muang Thaï, as the inhabitants of Siam call their country, covers about 195,000 square

¹ See page 76.

miles, more than a fourth being in the Malay Peninsula. The population, including various Lao tribes, Chinese, Malays, and other peoples, reaches 9,000,000. In religion the Siamese are Buddhists. They are described as a mild-mannered people, somewhat lacking in energy. They do not take kindly to any kind of labor other than farming, with the result that the Chinese control most of the industries and trades of the country. The artistic nature of the Siamese finds expression in their admirable architecture, drawing, and metal work. Music and dancing are also highly developed among them, in strict accordance with the traditions of Indo-Chinese art.

Kingdom of Siam. — The limits of the kingdom of Siam have varied greatly at different periods of its history. Several hundred years ago the Siamese dominated most of Indo-China and the Malay Peninsula. European expansion during the 19th century reduced the kingdom to its present dimensions. A treaty which the Siamese signed with France in 1893 compelled them to give up all territory east of the Mekong River, this being added to French Indo-China. In 1904 and 1907 France extorted other treaties from the Siamese, by which they lost additional possessions. Great Britain has also obtained the cession from Siam of her sovereign rights over four Malay states.¹ What remains of the Siamese kingdom is now practically a buffer state between British Burma on the one side and French Indo-China on the other side.

Europeanization of Siam. — Western civilization makes rapid headway in Siam. The king, though an absolute monarch, has the benefit of European advisers and conducts the government along European lines. The army is constituted on the basis of universal military service. Large sums are spent on public works, especially railroads. Telegraph lines extend almost everywhere. Government and local schools, including a university at Bangkok, have been multiplied in

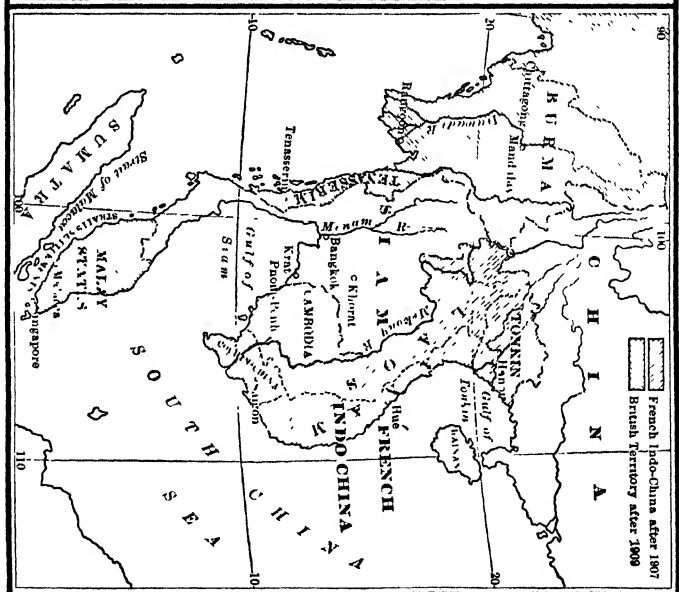
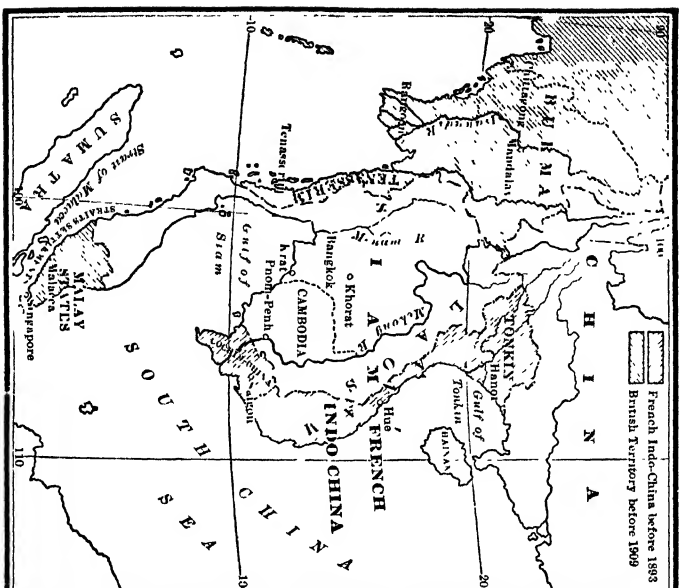
¹ The states of Kedah, Perlis, Kelantan, and Trengganu. These four, together with Johor at the tip of the Malay Peninsula, form the Non-Federated Malay States. The Federated Malay States comprise Perak, Selangor, Negri Sembilan, and Pahang. They are under the general oversight of the government of Straits Settlements.

recent years. With its great natural wealth in minerals, forests, and fertile soil, the future prosperity of Siam seems assured.

French Indo-China. — France first secured a foothold in Indo-China during the reign of the emperor Napoleon III, but her colonial dominion there is almost entirely an achievement of the Third Republic during the last half-century. When French expansion began, Cambodia and Anam (the latter including Cochin-China and Tonkin) were practically independent, though China still claimed Anam as a vassal state. Starting from the southern coast of the peninsula the French have gradually penetrated and occupied the interior, until now their possessions in this part of Asia considerably exceed in size the motherland itself.

Administration of French Indo-China. — Five states — the colony of Cochin-China and the protectorates of Anam, Cambodia, Tonkin, and Laos — constitute the French Indo-China of to-day. Their total area is about 310,000 square miles; their population is about 17,000,000, of whom less than 25,000 are Europeans. Hereditary kings still reign in Anam and Cambodia, but they wield little authority. The actual government lies in the hands of French officials, supported by French native troops. Indo-China has a common budget, a common currency, and a customs union. By means of the bank of Indo-China, with a large capital, French investors engage in financial, industrial, commercial, and mining enterprises throughout the country. Hanoi in Tonkin and Saigon in Cochin-China are the most important cities.

Anamese and Cambodians. — The Anamese form the bulk of the population in Anam, Tonkin, and Cochin-China and four-fifths of that of all Indo-China. Their religion, a vague and very tolerant Buddhism, in practice resolves itself chiefly into the worship of ancestors. Christianity has been introduced by Roman Catholic missionaries. The Anamese owe their arts, industries, moral system, and general culture to the Chinese, with whom they have been in close contact from the dawn of history to the present day. The Cambodians,



FRANCE AND GREAT BRITAIN IN INDO-CHINA

or Khmers, show much greater affinity with their Siamese than with their Anamese neighbors. They are a mixed people, descended partly from the Malay aborigines of Indo-China, and partly from Aryan and Mongolian invaders of the country. Their religion is now Buddhism. During the earlier centuries of the Christian era, Indian immigrants introduced Brahmanism and built up a powerful kingdom in Cambodia, vestiges of which remain in the ruins of vast temples, palaces, and royal cities. The present inhabitants of the country cannot account for these monuments, but look upon them as the work of giants or demons.

Kuangchow Wan. — As has been previously noted,¹ France in 1898 secured from China a ninety-nine years' lease of the Bay of Kuangchow Wan, between Hongkong and the island of Hainan. In the following year France also took possession of the two islands commanding the entrance of the bay. This territory has been placed under the authority of the Governor-General of French Indo-China. It now seems probable, in view of French engagements at the Washington Disarmament Conference, that Kuangchow Wan will be returned to Chinese sovereignty.²

Formosa. — The island of Formosa, which lies opposite the province of Fukien, became a part of the Chinese Empire during the 17th century. In accordance with the Treaty of Shimonoseki, it was ceded by China to Japan in 1895.³ T'aiwan, as it is called by the Chinese and Japanese, contains about 14,000 square miles and over 3,500,000 inhabitants. The natives belong to the Malay stock. Some have adopted the Chinese language, dress, and customs. Many others remain in a half-savage condition, practice tattooing and head-hunting, and carry on perpetual feuds with one another and with foreign settlers. The Japanese have begun to civilize them by laying out highways, constructing railroads, and establishing schools. Formosa has rich natural resources. Tea, sugar, camphor, gold, and iron are the chief exports. The commerce of the island is largely with Japan.

¹ See page 78.

² See page 89.

³ See page 77.

Korea. — The Korean Peninsula, stretching southward from Manchuria for about 600 miles, has an estimated area of 85,000 square miles, or nearly that of Great Britain. The peninsula is distinctly mountainous, with no plains deserving the name. The rivers are usually too shallow and rocky for navigation more than a few miles from the sea. There are extensive coal fields and abundant deposits of iron, copper, and gold. Up to the present, these mineral resources have been little exploited. Korea possesses a fine climate, an ample rainfall, and much fertile soil. The chief products are rice, wheat, beans, and grains of all kinds, besides tobacco and cotton. Agriculture occupies about three-fourths of the 17,000,000 inhabitants.

Koreans. — The origin of the Koreans is somewhat obscure. They differ in physiognomy from both Chinese and Japanese, though dark, straight hair, oblique eyes, and a tinge of bronze in the complexion always characterize them. The Mongoloid ancestors of the Koreans doubtless mingled more or less with the aboriginal inhabitants of the country.

Korean Culture. — Such culture as the Koreans possess they owe chiefly to the Chinese. Their polysyllabic language contains a large admixture of Chinese words. It is written by the lower classes in an alphabet of twenty-five letters, perhaps derived from India. The upper classes prefer to write either in Chinese or in a peculiar script derived from Chinese. Confucianism prevails throughout Korea. Buddhism, which was prevalent there several centuries ago, is now discredited. The people still reverence nature spirits, pay homage to ancestors, both royal and domestic, and live in constant fear of demons. In recent years Roman Catholic and Protestant missionaries have made many Christian converts. Monogamy is usual in Korea, though concubinage has a recognized status. Women, who are secluded, occupy a very inferior position. The educational system formerly required a knowledge of the Chinese "Classics," but the Japanese have entirely reorganized the curriculum in favor of more practical subjects. The government of Korea, until Japan took over the country, was an absolute monarchy.

Korea before the Nineteenth Century. — Korean annals begin with the Chinese sage Kitze, who, long before the Christian era, entered Korea with several thousand Chinese immigrants and established a kingdom in what was then a savage land. Kitze introduced among the inhabitants the laws and customs of China. Buddhism, a forceful civilizing element, reached Korea in the 4th century A.D., whence it penetrated to Japan. The reign of the Wang, or Koraï, dynasty (founded about 913) formed a brilliant period in the history of Korea. Trade, industry, and the arts, especially porcelain and metal work, flourished under Chinese inspiration. Korea suffered severely from the inroads of the Mongols, who for a time brought the country within their vast empire. Ni Taijo, or Litan, the founder of the dynasty which lasted until a few years ago, ascended the throne in 1392. He tendered his homage to the first of the Ming emperors of China,¹ receiving in turn, his investiture as sovereign. Ni Taijo made Seoul the capital, disestablished Buddhism, adopted Confucianism as the state religion, and introduced those Confucian principles of education, morality, and social order which have ever since prevailed in Korea. Under Chinese protection the country remained free from foreign invasion until 1592, when the Japanese attempted to conquer it. China came to the rescue of her vassal and after a desolating war compelled the withdrawal of the Japanese forces. Korea has never recovered from the effects of this invasion, which bequeathed to all its people an abiding hostility toward Japan.

Korea in the Nineteenth Century. — The almost complete seclusion of Korea, earning for the country the name of "Hermit Kingdom," continued until the second half of the 19th century. It began to break down after Russia in 1860 obtained from China the cession of the Ussuri region,² thus bringing a European power to the northern frontier of Korea. In 1876, Japan, with the consent of China, made a treaty with Korea, by which the port of Fusan was opened to Japanese settlement and trade. Commercial treaties with the United States

¹ See page 68.

² See page 73.

and various European powers were subsequently negotiated. These treaties, opening Seoul and other places to foreign trade and the provinces to foreign travel, brought Korea out of her isolation. Meanwhile, under its corrupt and feeble rulers, the country became a center of international intrigues. Russia, expanding steadily southward, prepared to absorb Korea, as well as Manchuria; while Japan realized that with a relentlessly aggressive power so near, her Asiatic commerce would be stifled and the outlet on the continent for her teeming population would be closed forever. China, who at this time still regarded Korea as tributary, desired to retain her traditional ascendancy in the kingdom. The victory of Japan in the Chino-Japanese War¹ was followed by the renunciation of Chinese suzerainty over Korea and the substitution of Japanese for Chinese influence there. The efforts of Russia to obtain a foothold in Korea continued, however, until after the Russo-Japanese War,² which left Japan without a rival in the Korean Peninsula.

Chosen. — The protectorate which Japan set up over Korea in 1905 was followed in 1910 by definite annexation. The country, under the name of Chosen, then became an integral part of the Japanese Empire.

The Korean Question. — Japanese control of Korea has already introduced notable improvements. Roads have been built, railways, telegraphs, and postal communications extended, much needed sanitary measures taken, free hospitals and dispensaries opened, and the afforestation of the country encouraged. Such material reforms do not satisfy the Koreans, who prefer national freedom to foreign domination, however beneficial. They continue to agitate for independence, and as lately as 1919 rose against their Japanese overlords. The revolt was drastically suppressed. Until the Koreans come to acquiesce in the rule of Japan or until the Japanese themselves voluntarily relinquish it, the Korean Question will continue to be included among the other unsolved questions of Far Eastern politics.

¹ See page 77.

² See page 131.

CHAPTER VI

JAPAN

The Japanese Archipelago. — A long cluster of islands, stretching crescent-like off the coast of eastern Asia, constitutes the Japanese Archipelago. On the extreme north are the Kuril Islands (Chishima), a thinly settled group; on the extreme south are Formosa (Taiwan) and the Pescadores (Hokoto), which Japan acquired in 1895. Four principal islands make up the central group, namely, Yezo (Hokkaido), Honshiu,¹ Shikoku, and Kiushiu. Formosa and Kiushiu are connected by the Luchu (Riu Kiu) group, which Japan took from China in the 19th century. Japan also holds the southern half of the island of Sakhalin (Karafuto), as the result of her victory in the Russo-Japanese War. The adjacent islands held by Japan number between three and four thousand, most of them very small and many of them uninhabited. The total area of the archipelago, disregarding the smallest islands, is about 175,000 square miles.

Japan Proper. — The student of Japanese history is concerned chiefly with the four islands of the central group forming Japan proper. Yezo, or Hokkaido, was until late years inhabited mainly by the Ainu, an aboriginal people now being displaced by the Japanese. Honshiu, or Main Island, comprises over half the entire insular area of Japan. It has always been the principal member of the archipelago and the seat of government. Honshiu is separated from Shikoku by the Inland Sea, so celebrated for natural beauty. Between Honshiu and Kiushiu is the narrow Strait of Shimonoseki, through which passes most of the shipping between America and the Far East. A railway tunnel under the strait, connecting

¹ Sometimes called Nippon by foreigners. This name, meaning "Rising Sun," is applied by the Japanese themselves to the empire as a whole.

the two islands, is in process of construction. Since Kiushiu lies nearer to Korea and China than any other member of the central group, it was the first to receive cultural influences from the Asiatic mainland, and likewise the first to be affected by European intercourse in the 16th century.

Geographical Features. — The four Japanese islands are traversed from north to south by a range of mountains, which boasts some lofty peaks. Fujiyama, an extinct volcano in the island of Honshiu, rises to a height of 12,365 feet; its remarkable beauty has obtained for it a conspicuous place in Japanese decorative art. Many other volcanoes are still active. The mountains cut the country into so many small valleys that only about one-sixth of the area is arable. The configuration of Japan also renders it impossible that the rivers should be either large or long, but they supply abundant water power. The lakes, though numerous, are remarkable for beauty of scenery rather than for size. The enormous extent of coast, dotted with islands and fringed with bays, inlets, and promontories, provides convenient harbors. The Sea of Japan, between the archipelago and the mainland, is shallow, in contrast to the great depth of water outside. It need hardly be pointed out that the restricted approaches to this sea lessen the severity of the great storms which from time to time disturb the main Pacific area.

Climatic Conditions. — Japan lies in the North Temperate Zone and consequently enjoys, more than any other Asiatic country, those bracing alternations of temperature which foster human energies. Warm equatorial currents wash the Pacific shores of the islands, but the land facing the Japan Sea lies exposed to the cold winds which blow over the Siberian plains. The great extension of the archipelago from north to south also results in considerable variations of climate. In general, the summers are hot and humid, and the winters, long, clear, and cold. There are three wet seasons, with an abundant and well distributed rainfall.

Natural Productions. — The high temperature, plentiful rains, and fertile soil of Japan combine to produce a luxuriant

vegetation. Rice, the principal food of the people and the basis of *sake*, their national drink, is the leading crop. Barley, rye, wheat, tea, and tobacco are the next most important products. About half the land area consists of forest, much of it owned either by the state or by the imperial family. Scientific forestry is practised, and every effort is made to conserve the timber growth. The government especially encourages the planting of mulberry and camphor trees, which give rise to profitable industries. Another valuable tree is the bamboo, whose stalks serve a variety of uses, from umbrella ribs to scaffolding. The chief minerals are coal, both bituminous and anthracite, petroleum, the production of which is rapidly increasing, copper, and sulphur. Japan's supply of iron ore is limited, and she must therefore look more and more to Chinese and Manchurian mines for this indispensable metal. Fish, everywhere abundant along the coasts, enter largely into the diet of the Japanese, who consume but little flesh.

Occupations. — Agriculture, or rather gardening, is still the paramount industry of Japan. About sixty-five per cent of the people are farmers. Three-fifths of the arable land is tilled by peasant proprietors and the remaining portion by tenants. The average farm is less than three acres in extent. These small holdings, coupled with the large families and heavy taxes, make it impossible for a farmer to live without a subsidiary occupation, such as weaving, basket making, tea raising, or silk culture. No less than a million Japanese are exclusively engaged in the fisheries, while at least as many more combine fishing with some other occupation. The miners number about half a million, and the factory operatives, about one and a half million. These figures do not include artisans in small shops or women and children engaged in household industries.

Manufactures. — The last industrial census showed that Japan contains 23,000 factories (employing more than ten persons). The principal manufactures are, in order: woollen goods, paper, matches, earthenware, lacquer work, matting, leather, oil, and knittings. Their total value for the year 1918

amounted to over \$800,000,000. Japan's industrial development has been retarded by the lack of skilled labor, by a comparatively small production of iron, and by the necessity of importing all the raw wool and cotton used in textiles, together with large quantities of machinery. In spite of these handicaps, she now holds a place among the great manufacturing nations of the world.

Labor. — The rapid industrialization of Japan is producing a labor problem there as in other modern lands. Japanese miners and factory operatives work very long hours for very low wages. Many of them are women and children, the latter often too young for heavy tasks. The government has begun to enact legislation to regulate working conditions and to provide relief for injured and incapacitated laborers. Trade unions are now common in Japan. The numerous strikes of recent years indicate how real is labor discontent in the country.

Foreign Trade. — The commerce of Japan grows by leaps and bounds. Her imports in 1921 were valued at \$500,000,000; her exports, at \$625,000,000. The United States is Japan's best customer, China ranking next, and Great Britain and the British possessions taking third place.

Merchant Marine. — Japan has a large merchant marine, consisting of several thousand steamers and many sailing vessels. Most of her trade is already carried in her own bottoms. The government, by means of bounties and subsidies, enables shipping companies to maintain lines to India, Australia, the United States, Brazil, and Europe. Japanese lines also engage in trade with North China, the river ports on the Yangtze River, and the South Seas. Thus the Japanese merchant flag, once a rare sight, becomes more and more familiar in the harbors of the world.

Railroads. — The first steam railroad in Japan was completed in 1872. In 1920 the state-owned lines had a total mileage of 8,196 miles. The railroads, for economy, were originally constructed on the 3 ft. 6 in. gauge. It has been decided to make the standard gauge 4 ft. 8½ in., but many

years and much money will be required to effect the conversion. Japan has nearly a thousand miles of electric railroads, often worked by hydro-electric power.

Finance. — The Japanese are well supplied with banks, both private and semi-official in character. The Bank of Japan, established in 1882, has the exclusive right of note issue and hence exerts a controlling influence in monetary matters. Its specie reserve exceeds half a billion dollars. After experimenting with the silver standard, bimetallism, and inconvertible paper money, the government in 1897 adopted the gold standard. The unit of value is the *yen* (about fifty cents). Taxes on land, incomes, *sake* and other liquors, various businesses, etc., yielded a revenue for the fiscal year ending in 1921 of over \$300,000,000. Almost as much again was secured from public undertakings, state properties, and monopolies. The national debt reaches \$1,500,000,000, but this sum is partially offset by foreign loans raised in Japan during the World War. Her per capita debt is \$27, as compared with \$238 for the United States. On the whole, Japan's financial position seems to be exceptionally strong.

Army. — The Japanese have formed their army after European patterns. Conscription prevails, being applied to all males in good physical condition and between the ages of seventeen and forty. Actual service begins at the age of twenty. After two years' training recruits pass into the reserve and, finally, into the home defense force. The peace strength of the army is probably over 300,000 men of all ranks. The war strength on mobilization is about 700,000 combatants.

Navy. — The Japanese navy is large, powerful, scientifically organized, and in every respect modern. Warships are now built, armed, and equipped entirely in Japan. According to the agreement reached at the Washington Disarmament Conference in 1921-22, Japan's naval strength during the next ten years will be sixty per cent of that of Great Britain or of the United States.

Population. — The population of Japan proper now reaches 56,000,000. It increases at a rate of 1.3 per cent every year.

The density of population is 376 persons to the square mile — considerably less than that of the eastern provinces of China. There are forty-five cities with 50,000 or more inhabitants. The two largest places are Tokyo (over 2,150,000) and Osaka (over 1,250,000). All the others have less than a million, the principal ones being, in order of size, Kobe, Kyoto, Nagoya, Yokohama, Nagasaki, and Hiroshima.

Emigration. — Japan has a smaller proportion of arable land than any other civilized country in the world. The reclamation of waste spaces and more intensive methods of farming may increase somewhat the cultivable area; nevertheless, Japan seems nearly to have reached the limits of population which can be supported by home-grown food. It is no wonder, therefore, that its people are now sending out streams of emigrants to sparsely inhabited countries. The annexation of Sakhalin, Formosa, and Korea makes the problem of subsistence less urgent than formerly; for a long time to come these regions, together with Manchuria and Mongolia, will relieve the over-population of Japan. The Japanese in Oceania and America total less than 300,000 at the present time. They are found principally in the Hawaiian Islands and the United States. Brazil and Canada each have a few thousand emigrants.

Physical Characteristics of the Japanese. — The modern Japanese are a mixed people. They descend, in part, from Koreans and North Chinese, who reached the archipelago probably several hundred years before the Christian era; in part, from Mongol immigrants; and, in part, from Malays. The Manchu-Korean and Malay elements predominate in the population. The one is comparatively tall, slender of limb, and of light complexion; it is seen among the upper classes. The other — the plebeian element — is short, stocky, and dark. Neither Manchu-Koreans, Mongols, nor Malays were, however, the earliest settlers of Japan. These are represented by the semi-civilized "hairy Ainu," now inhabiting the island of Yezo and the Kurils. It required many centuries of warfare for the Asiatic invaders to subdue the Ainu and drive them into

the northernmost part of the archipelago. Though of composite origin, the Japanese are now a fairly homogeneous people. Except for shorter stature, they closely resemble their Chinese neighbors in physique and personal appearance.

Mental and Moral Characteristics. — Great frugality, an extraordinary politeness, resulting in much attention to etiquette and ceremonial, and an altruistic spirit which sets the welfare of the social group (family and nation) above the interests of the individual, characterize the Japanese, as well as the Chinese. In disposition the Japanese are described as light-hearted and pleasure-loving, yet stoical enough to repress in public all outward displays of emotion. Other qualities possessed by the people to a marked extent include obedience, the result of many centuries of autocratic government, a martial spirit, and an intense patriotism. "Thou shalt honor the gods and love thy country" is the first commandment of the national faith.

Language and Writing. — The Japanese and Chinese languages differ strikingly, not only in grammatical construction, but also in vocabulary. The one is polysyllabic, the other, monosyllabic. These differences have persisted until now, in spite of the fact that Japan at an early date came under the literary influence of China. The Japanese selected certain signs from the wilderness of Chinese characters and used them to represent, not entire words, but syllables. There are two Japanese syllabaries dating from the 8th century A.D. The longer one contains about three hundred syllabic signs; the shorter one has only a single character for each of the forty-seven distinct syllables in the language.

Literature. — Japanese authors, until recent years, were content to follow pretty closely the style and literary standards of China. The earliest Japanese book now extant is the *Kojiki* ("Record of Ancient Matters"), compiled in 712 A.D. It sets forth the creation of the world, the heavenly beginnings of the Japanese people, the succession of emperors, and the noteworthy events of their reigns. Another important work, written about the same time and covering much the same ground,

is the *Nihongi* ("Chronicle of Japan"). Under Buddhist influence, Japanese writers composed hundreds of dramas (*No*), which still stand high in popular favor. Historical novels and other forms of fiction have long been written by the Japanese. Perhaps their most original form of literature is poetry. It lacks rhyme and has no variety of metre, being merely a sequence of five-syllabled and seven-syllabled lines. Such poems are impressionistic, suggesting far more than they actually express. Within the last half-century the Japanese have translated great numbers of European and American books. Scarcely an eminent man of letters in the Occident has lacked an interpreter in Japan.

Elementary Education. — The educational system of Japan, in its present form, likewise reflects Occidental influence. Before 1871 education was carried on without state aid, and almost entirely in private and temple schools. In that year the government, with the aid of American experts, established public elementary schools. Attendance, beginning at the age of six and continuing for six years, is compulsory. Boys and girls learn to read, write, and cipher. They also receive instruction in morals, the rudiments of technical work, and gymnastics. The number of children who fail to attend these schools is now less than two per cent of all those of school age. The aim of the educational reformers that "there should not be a village with an ignorant family nor a family with an ignorant member" has thus been realized. Tuition fees are very low, and the expense of instruction is chiefly met out of local taxation. This elementary education is strictly secular, no religious teaching of any kind being permitted.

Secondary and Higher Education. — Middle schools and high schools, of a popular character, provide for children who wish to secure a liberal education. Technical schools (generally public) attract many students. There are institutions especially devoted to the teaching of agriculture, engineering, commerce, navigation, medicine and surgery, and other practical subjects. Japan has also five imperial universities supported by the government. The University of Tokyo, with colleges

of law, medicine, literature, science, engineering, and agriculture, a faculty of more than four hundred professors and instructors, and a student body of over five thousand, is the educational center of the Far East.

Scientific Achievements. — The Japanese take kindly to Western science, and especially to its practical applications. They are doing notable work in bacteriology, medicine, mechanics, physics, and chemistry, both pure and applied. A Japanese doctor has isolated the plague bacillus. Japanese physicists, with their special opportunities for studying volcanism, have developed the science of seismography. Most of the chemicals used in Japan are now manufactured locally, and there is a large export business in such products as sulphuric acid, artificial dyes, rubber, paper, and matches. Like Germany before the World War, Japan has managed to concentrate all scientific and technical experts in the public service. Not only is the entire educational system nationalized, but the government, through its ownership or control of railroads, telegraphs, telephones, banks, and various manufacturing concerns, commands the services of thousands of highly trained men. They are all, in effect, civil servants. The government, from this point of view, resembles a gigantic American business, such as the United States Steel Corporation or the Standard Oil Company, and it functions with much the same efficiency as these organizations.

Æsthetic Sense. — Artistically, the Japanese are very gifted. They live in a land of noble mountains, green, softly modeled valleys, moonlit lakes, rapid streams, and sparkling waterfalls, a land of trees and fruits and flowers. So attractive an environment could scarcely fail to develop an appreciation of natural beauty among the people. It finds constant expression, not only in the fine arts, but also in poetry, landscape gardening, and popular festivals of nature — the autumn nights of full moon, the first fall of snow in winter, and in spring the flowering of the fruit trees. Not without reason did a Japanese poet liken the exquisite cherry blooms of April to the "soul of Japan."

The Fine Arts. — China had most to do with the rise of the fine arts in Japan. The older country was to the younger a constant source of inspiration, first purely religious and then secular. The Japanese, however, never remained slavish imitators of Chinese models. Their landscape and portrait painting, sculpture, both in wood and metal, engraving, lacquer and inlay-work, and porcelain are celebrated for delicacy and daintiness, as the galleries of Europe and America amply testify. In decorative art, Japan's influence abroad ranks second only to that of Greece. The best examples of Japanese architecture are Buddhist temples, the few remaining feudal castles, and the mansions of the nobility, the latter often very artistic, especially the interiors. The exclusive use of wood for building is explained by the frequency of earthquakes in Japan.

Marriage and the Family. — Marriage is well-nigh universal in Japan, old bachelors and old maids being almost unknown. Among the upper classes it is usually arranged by the parents or nearest kinsfolk of the parties, or by the parties themselves, with the aid of a middle-man or go-between. Among the lower classes, however, direct unions are not infrequent. Few young couples set up an independent household; most commonly, they live with the husband's parents and under their control. The Japanese love children and have many of them. Boys are more welcome than girls, for the same reason as in China.¹ Failing male descendants, adoption is resorted to, in order to continue the ancestral line.

Position of Women and Children. — Japanese law formerly regarded a woman as a chattel, rather than a person. She remained completely subject, as a daughter to her father, and as a wife, to her husband. From girlhood she was taught to be modest, retiring, and, above all, obedient. Though only "the first servant of the household," public opinion required that she be treated with respect and even with honor, especially if her marriage was blessed with children. A man might put aside his wife and marry another, but until 1873 a woman

¹ See page 52.

could not leave her husband. Divorce is now common; indeed, Japan ranks next to the United States in the number of legal separations granted by the courts. The agitation for "women's rights," meaning their economic, social and political equality with men, does not seem to have made much headway in the country. A Japanese house father formerly possessed unlimited power over the person and property of his offspring, but this has been modified by recent legislation. Nevertheless filial piety is almost as characteristic of Japan as of China.

Worship of Ancestors. — No certain evidence exists that before the 6th century A.D. the Japanese practiced ancestor worship. The cult seems to be largely, if not wholly, an importation from China. It has been a potent influence upon the people for hundreds of years. To the Japanese the dead are not less real than the living. The dead watch over their descendants, rejoice in their prosperity, and find satisfaction in their prayers and offerings. Family solidarity and filial piety are thus rooted in ancestor worship. Loyalty and patriotism also depend upon it, because the emperors are deified after death. Since the Japanese Revolution in 1867, especial honor has been paid deceased mikados. The calendar of court observances now includes four annual services, viz: the anniversary of the death of Jimmu Tenno, the first emperor, the anniversary of the death of the last emperor, and two celebrations, in spring and autumn, respectively, for all the imperial ancestors.

Shinto. — There is no state religion in Japan and no state support of any religion. Complete religious liberty is guaranteed under the constitution. The national faith, however, is and always has been Shinto, a name derived from two Chinese words meaning the "Way of the Gods." Shinto may be described as a mixture of nature worship and ancestor worship. It recognizes countless spirits and gods (*kami*), together with deified men. Shinto at once time seemed likely to be absorbed by Buddhism, but after the middle of the 17th century it was purified of many of its alien elements. Since the Japanese Revolution it has become almost as much a political as a

religious institution, being bound up with the interests of the reigning dynasty. Its chief deity is Amaterasu, the Sun Goddess, whose direct descendant is the mikado. Shinto has no moral code, and offers only dim notions concerning a supreme creator, human immortality, and rewards and punishments in another life. It is a religion without a founder, without a creed, and even without a sacred book, unless the myths preserved in the *Kojiki* and the *Nihongi* be considered sacred. Shinto counts thirteen officially recognized sects, which are supported by voluntary contributions of their adherents.

Shinto Worship. — A Shinto temple reproduces the architecture of an old Japanese house. It is usually small, built of white cedar wood, unpainted, and covered with a thatched roof. The interior has two rooms: an open prayer hall in front for the worshipers, and a sanctuary which only priests may enter. There are no idols, but there is an emblem of the deity, generally a sword, mirror, or jewel, these being the insignia given by the Sun Goddess to the imperial ancestors. The daily temple ritual is simple, consisting merely of the sacrifices made by the attendant priests. More elaborate rites occur in connection with the annual festivals, which honor national heroes and emperors, entreat blessings on the people, and seek divine protection against flood, fire, pestilence, famine, and other misfortunes. There are also many rites of purification, in which Shinto closely resembles two other religions, namely, Zoroastrianism and Judaism.

Japanese Buddhism. — The religion of Gautama Buddha, having previously spread from India and Turkestan to China and Korea, entered Japan during the 6th century A.D.¹ After a long struggle and not without bloodshed, it became the prevailing faith of the people. All Japanese are now nominally Buddhists, as well as adherents of Shinto. Buddhist religious art made an irresistible appeal to the æsthetic sense of the people, and the country was soon covered with Buddhist temples, some of vast proportions, beautifully decorated, and filled with huge bells, statues of Buddha, and other images.

¹ See page 19.

Japanese Buddhism divided into numerous sects, of which twelve are recognized at the present time. While Buddhism appears to be losing ground with the intellectual classes in Japan, it still appeals to the masses. It maintains hundreds of philanthropic, social, and educational institutions, and recently, under Christian stimulus, has established Buddhist Sunday Schools and even a Young Men's Buddhist Association.

Japanese Christianity. — An eminent Roman Catholic missionary, St. Francis Xavier, carried Christianity to Japan during the 16th century. It spread rapidly in the southern part of the empire and at one time numbered hundreds of thousands of converts, including even nobles. The tolerance with which Christianity was first greeted did not long continue. The government came to believe that the success of the new religion would surely disintegrate the fabric of Japanese society and might even bring Japan into political dependence upon foreign countries. Severe persecution followed. The missionaries were expelled, and, if they returned, were put to death; while torture and execution became the fate of their native followers. Christianity practically ceased to exist in Japan for the next two hundred years, until the country was reopened to European civilization after the middle of the 19th century. The Roman Catholic, Greek Orthodox, and various Protestant Churches now maintain establishments in Japan. The total number of converts is less than one-half of one per cent of the population.

Prehistoric Japan. — The Japanese begin their history with the gods. Their most ancient annals — the *Kojiki* and the *Nihongi*¹ — tell how Ninigi, a grandson of the Sun Goddess, received a divine commission to rule Japan and obtained as evidence of sovereignty the jewels, sword, and mirror that are still the insignia of Japanese emperors. Ninigi lived and reigned in the island of Kiushiu. His grandson, Jimmu Tenno, settled in Honshiu, or Main Island. From Jimmu Tenno all the subsequent one hundred and twenty-one mikados are be-

¹ See pages 112-113.

lieved to be descended in an unbroken line. The year of his accession to the throne is placed at 660 B.C. a date which marks the beginning of the Japanese era.¹ This fabulous narrative is still taught in the public schools. To deny it openly would be almost equivalent to treason. The truth is, however, that the Japanese did not emerge into the light of history until about five hundred years after the dawn of the Christian era. As to prehistoric Japan, some information can be gleaned from stone, bronze, and iron implements found at various places in the country; from shell heaps and cave dwellings, probably associated with the aboriginal inhabitants; from ancient graves and their contents; and from scanty references to the Japanese in old Chinese books, where they are described as dwarfs (*Wa*). A Chinese writer of the 1st century, A.D. says that the *Wa* "have neither oxen nor wild beasts, they tattoo their faces in patterns varying with their rank, they wear garments woven in one piece, they have spears, shields, bows, and arrows tipped with stone or iron. They wear no shoes, they are addicted to strong drink, are polygamous, law-abiding, and long-lived." The Japanese from this description appear to have passed from the stage of savagery to the stage of barbarism.

Introduction of Chinese Culture. — The Japanese became civilized after contact with the Chinese, both directly and through Korea. Chinese and Korean immigrants came to Japan in numbers, bringing with them their arts and crafts. Embassies from Japan also visited China, in order to learn at first hand its language, customs, and religions. The moral system of Confucius found ready acceptance in Japan, where it strengthened, if it did not even originate, the reverence for parents and the worship of ancestors. The teachings of the great Chinese sage have been part and parcel of the Japanese consciousness for fifteen hundred years. The introduction of Buddhism brought to the Japanese new ideas of the spiritual life and of salvation by prayer and self-renunciation. Writing, literature, philosophy, the fine arts, the calendar, medicine, education, law, official costumes, court ceremonialism, and

¹ The year 1922 A.D. is thus the year 2582 in Japan.

even the popular superstitions of Japan reflected the abiding influence of China. From the older country the younger country received a cultural legacy comparable to that which the modern nations of Europe have inherited from ancient Greece and Rome.

The Shogunate. — Like the Chinese, the Japanese had an emperor (*kotei*) or mikado (*mi* = sublime and *kado* = gate), who reigned in state from his capital at Kyoto. He reigned, but from the 7th century onward often did not rule. The government fell more and more into hands of leading families, especially the great Fujiwara family, whose members claimed an origin no less divine than that of the emperors themselves. For four hundred years the Fujiwara held the reins of power, until, grown luxurious and effeminate, they were superseded by the chiefs of the warrior clans. Yoritomo, the ablest of these military leaders, made himself master of the empire at the close of the 12th century (1192). His title of shogun, or commander-in-chief (*sho* = general and *gun* = army), had been conferred upon him by the emperor for brilliant services against the savage Ainu, then still numerous and powerful in northern Japan. Yoritomo divided the provinces of the empire among his relatives and adherents, who had fought by his side and owed allegiance to him alone. The mikado became only a puppet ruler, having the shadow of authority but not its substance. No attempt was made to depose him, however, owing to his acknowledged sanctity. Thus arose a curious system of dual government, which lasted for six hundred and seventy-five years, or until the Japanese Revolution in the 19th century.

Feudalism in Japan. — The period of the shogunate also formed the feudal period in Japan. Two-thirds of the arable land was parceled out among less than three hundred nobles (daimios), who held their estates from the shogun, in return for military service when called upon. The daimios lived in fortified castles upon their vast estates and enjoyed all the rights of petty sovereigns. They levied taxes, coined money, administered a rude justice, kept up armies, and indulged in constant warfare with one another. Their knights, or re-

tainers, called samurai, numbered perhaps two million. Far beneath this warrior class came the commoners, grouped as husbandmen, artisans, and traders, the last standing lowest in the social scale. The commoners, though probably fifteen times as numerous as the samurai, really counted for nothing, except to pay the taxes and labor all their days for the comfort and luxury of their superiors. This feudal system presents a close parallel to that which existed in western Europe during the Middle Ages.

Bushido. — The military ideals of feudalism dominated Japanese society. A samurai, the “man that handled the bow and arrow,” as he styled himself, was exclusively a fighter. He despised money, regarded all bread-winning pursuits with contempt, and lived only to serve his lord. Fealty to the daimio required him, if necessary, to sacrifice wife, children, liberty, and even life itself. *Hara-kiri* (disembowelment), a shocking form of suicide, was frequently resorted to by a samurai, as an expression of sorrow for the death of his daimio or sometimes as a means of turning the latter from an unwise or unworthy course. Extreme sensitiveness on points of honor also characterized a samurai; his sword must instantly leap from its scabbard to avenge a personal affront or one to his lord. This moral code, with its insistence upon courage, loyalty, and personal honor, resembles the code of chivalry which prevailed in feudal Europe. It is summed up in the Japanese word *bushido* (the way of a warrior). *Bushido* did not disappear with the passing of feudalism. Transformed into loyalty to the nation, as personified in the mikado, it has become the source of that ardent patriotism so characteristic of the modern Japanese.

The Mongol Armada. — Less than a hundred years after Yoritomo set up the shogunate, the Japanese became involved in a desperate conflict with the Mongols. The Mongol emperor of China, the famous Kublai Khan,¹ having subjugated Korea, aspired to conquer Japan also. He sent two expeditions against the country, the second and more formidable in 1281. Fighting

¹ See page 67.

went on, both by land and sea, for nearly two months. At length the invaders met discomfiture, their ships (Chinese and Korean) being destroyed in part by the defending fleet and in part by sudden tempests. The defeat of the Mongols revealed the military prowess of the Japanese and their marked ability to work together in a time of national crisis. This contest, which preserved Japan from Asiatic domination, may be compared with the more celebrated, but scarcely more momentous, struggle of the ancient Greeks against the Persians under Xerxes.¹

Hideyoshi and Korea. — The Japanese counter-attack upon Asia occurred at the close of the 16th century. It was directed by Hideyoshi, perhaps the ablest general whom the Island Empire has ever produced. His grandiose schemes of conquest embraced both Korea and China. "I shall conquer them," said Hideyoshi, "as easily as a man rolls up a piece of matting and carries it under the arm." In 1592 his forces, numbering 300,000 men, entered the Korean Peninsula. The plan of campaign then followed was afterwards substantially adopted by the Japanese in the war with China in 1894-1895. This time, as we have already learned,² the Japanese were not successful, and the sudden death of Hideyoshi led to the abandonment of the entire enterprise. Japan continued to assert an overlordship of Korea, but made no attempt to interfere in the internal affairs of the kingdom.

Japanese Contact with Europe. — The 16th century also saw the first contact of Japan with Europe. The Portuguese arrived in 1542 and soon established commercial relations with the island of Kiushiu. Spaniards and Dutch followed them. The Japanese, always inquisitive and hospitable, welcomed these strangers, who brought, among other interesting things, firearms and the use of gunpowder. They also brought Christianity, which was propagated in Japan by Roman Catholic (Jesuit) missionaries. In 1582 a Japanese embassy even went to Europe and visited Lisbon, Madrid, and Rome. The envoys returned home, deeply impressed with the power and

¹ See page 6.

² See page 104.

wisdom of the West. It seemed for a time as if Japan would soon become a Christian country and take a place among the progressive nations of the world. But this was not then to be.

Japan Secluded. — The circumstances leading to the suppression of Christianity in Japan have been noticed above.¹ The hostile attitude of the government was also extended to foreign traders, and both Spaniards and Portuguese were expelled during the first half of the 17th century. The Dutch, who had shown themselves far less eager to spread their Protestant faith than their rivals to spread Roman Catholicism, were allowed to maintain a small but very profitable trading station on the island of Deshima in the harbor of Nagasaki. All other Europeans henceforth might not approach the shores of Japan upon pain of death. "As long as the sun warms the earth," declared the shogun, "any Christian bold enough to come to Japan, even if he were King Philip himself or the God of the Christians, shall pay for it with his head." A decree issued in 1636 made it a capital offense for the mikado's subjects to go abroad and further prohibited them from building any ships large enough to make an ocean voyage. The Japanese in previous centuries had shown themselves adventurous seamen, who sailed to China and Siam, and even across the Pacific to Mexico; henceforth they had to remain in their island home, cut off from intercourse with the rest of the world.

The Tokugawa Shogunate. — Meanwhile, important changes were taking place in Japanese society, especially in the old feudal system. After Iyeyasu, who belonged to the noble house of Tokugawa, became shogun in 1603, the daimios lost much of their power. Iyeyasu required them to pass half the year in attendance upon the court at Yedo (the present Tokyo), and during the other half to keep hostages there for their good behavior. The daimios were also virtually disarmed, being forbidden to alter or enlarge their castles, to command more than a handful of horsemen, or to use firearms. These measures proved so successful that the authority of Iyeyasu and his descendants remained unquestioned for two and a half centuries.

¹ See page 118.

The petty warfare which had so long desolated Japan now ceased entirely, and the land enjoyed the "Great Peace."

Japan during the "Great Peace." — The decline of feudalism, in Japan as in European countries, fostered national spirit. The Japanese began to feel more and more a united people. They took renewed interest in the history and institutions of their country. A reaction began against both Confucianism and Buddhism, as being foreign cults. Shinto, the old native faith, was revived and purified. A vernacular literature, as opposed to the classical Chinese, also developed, together with a more distinctively Japanese art. The combined effect of these movements was to create a popular feeling in favor of the mikado, as the head of the state religion and representative of the nation, and thus to weaken the Tokugawa shogunate. During this period, also, some knowledge of the outside world began to penetrate Japan, in spite of the seclusion which had been enforced by the edict of 1636. Dutch traders continued to visit Nagasaki, and foreign news trickled in from Korea and China. The prohibition hitherto resting on the importation of books was removed, and the Japanese began to study translations of Occidental geographies, histories, and scientific works. When the foreigners came to Japan, determined to establish intercourse with the country, its inhabitants were not total strangers to the West.

Arrival of Commodore Perry (1853-1854). — Competition between the Occidental powers for Oriental trade led, as we have seen,¹ to the forcible opening up of China during the 'forties of the 19th century. Japan naturally came next. She could no longer expect to maintain her traditional seclusion, now that the British were established in Hongkong and the Russians in Kamchatka, Sakhalin, and the Kurils. It was, however, not Great Britain or Russia, but the United States, which put the first pressure on Japan to end a hermit-like existence. By this time California had been acquired by the United States, and American ships were sailing from San Francisco to the new treaty ports of China. Japan lay in the direct

¹ See page 70.



COMMODORE PERRY'S EXPEDITION LANDING AT GORE-HAMA, JAPAN, JULY 14, 1853

From a picture published in Commodore Perry's report

path of such vessels, so that it became a vital matter that her harbors should be accessible to them for restocking and refitting. The government of the United States decided, therefore, to induce the Japanese to enter into commercial relations, by persuasion, if possible, by force of arms, if necessary. A squadron of steam warships, under Commodore M. C. Perry, was now sent across the Pacific. Perry induced the shogun to sign a treaty which opened two Japanese ports to American ships and permitted a certain amount of trade between Japan and the United States. This was the first formal treaty made by the Japanese with a Western power. The diplomatic ice being thus broken, various European nations entered into commercial engagements with the Island Empire.

End of the Shogunate (1867). — Thoughtful Japanese, however great their dislike of outsiders, could not fail to recognize the superiority of the Western peoples in the arts of war and in scientific and industrial pursuits. Such men favored intercourse with foreigners, in order that Japan might prepare herself as quickly as possible to resist future acts of aggression. This group of reformers, at first very small, became larger and more influential during the decade following Perry's visit. Their arguments for opening-up Japan were powerfully reinforced by the guns of the hated "barbarians." In 1863 a British fleet bombarded Kagoshima in punishment for the murder of an Englishman in Japan; and two years later the allied fleets of Great Britain, France, Holland, and the United States demolished the forts guarding the Strait of Shimonoseki,¹ which the Japanese were determined to keep closed. The military helplessness of Japan thus stood revealed in clearest fashion. Her helplessness was increased by internal disorders, for at this time a revolt had already been started against the shogun by some of his powerful feudatories. The old dual system of government threatened to break down and involve Japan in its ruin. It was under such circumstances that the shogun yielded to the growing national sentiment for the restoration of the imperial régime. In 1867 he resigned his office,

¹ See page 106.

which had been in the Tokugawa family since 1603 and which had existed from the close of the 12th century. The mikado thus became the actual, as well as titular, ruler of Japan.

Mutsuhito.—The new mikado, known to Japanese by his regnal name Meiji, but better known to foreigners by his personal



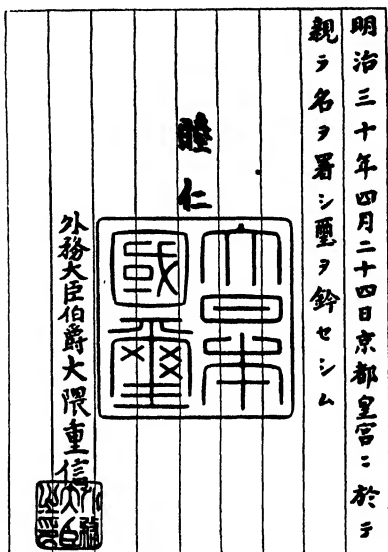
MUTSUHITO

name Mutsuhito, came to the throne only a few months before the end of the shogunate. His accession formed an event of first importance to Japan. The emperor had the wisdom to recognize that his country must be made over and the ability to select the ablest men to make it over. During his long reign (he died in 1912)¹ vast changes took place in the political, social, and economic life of Japan.

Era of "Enlightened Government."—The policy of Mutsuhito soon became manifest. He moved his residence from Kyoto to Yedo, the name of which was changed to Tokyo ("Eastern Capital"). The new capital lay nearer than Kyoto to the geographical center of Japan, and its position on the coast facilitated foreign intercourse. Instead of shutting himself up in the recesses of the royal palace, as previous mikados had done, Mutsuhito appeared in public and even allowed foreign ambassadors to gaze upon his sacred person. By the famous Charter Oath of 1869 the emperor also promised to create a deliberative assembly for the nation. An imperial edict in 1871 abolished feudalism, a partial monetary compensation being given to the daimios for the loss of their privileges and revenues. Some years afterward the emperor established

¹ Mutsuhito was succeeded by his son Yoshihito. Owing to the latter's ill health, the Crown Prince Hirohito is now serving as Regent of Japan.

five orders of nobility, the names of which were taken from China and in which all the heads of the old patrician families were included. The peerage, however, was increased by the addition of many men who, though of plebeian birth, merited advancement because of their public services or their eminent attainments. The abolition of feudalism further involved the cancellation of social distinctions between the warrior, or samurai, class and commoners. All Japanese were henceforth on an equal footing before the law; all were equally subjects of the emperor. It now became possible to organize a national army on the basis of compulsory service. These far-reaching reforms inaugurated what Japanese call, significantly, the Meiji era, or the era of "enlightened government."



SIGN MANUAL AND SEAL OF
MUTSUHITO

The Japanese Constitution: the Emperor. — Two decades later (1889) continual agitation by Japanese liberals secured a written constitution for the country. Though in form a grant from the mikado, it really reflected the ideas of the able Japanese statesman, Marquis Ito, who had lived abroad and had studied foreign systems of government. The constitution emphasized the importance of the emperor. As the head of the oldest reigning family in the world, as the vicegerent on earth of the gods in heaven, he occupies a unique position. He is at once pope and sovereign, a god-king, who rules by di-

vine right and remains the final source of all authority. His executive power is exercised with the advice and assistance of cabinet ministers, who are appointed by him and responsible to him alone. There is also a Privy Council, which he consults on important matters of state. The emperor Mutsuhito seems often to have been guided in both domestic and foreign affairs by a group of influential nobles — the so-called “Elder Statesmen” (*Genro*), — who, however, have no status in the constitutional system of Japan. How much influence they now exert upon national policy is problematical.

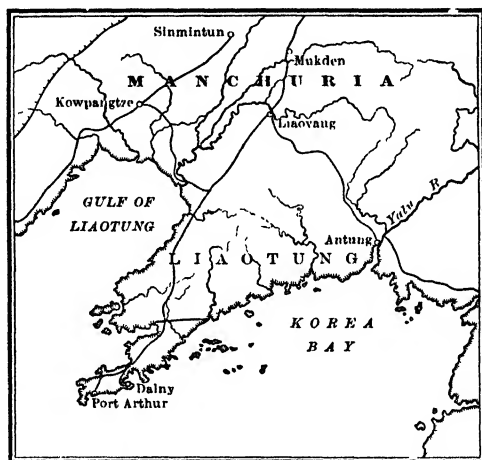
The Japanese Constitution: the Imperial Diet. — The emperor exercises legislative power through the Imperial Diet, a parliament of two chambers. The House of Peers contains members of the imperial family, nobles, distinguished men selected by the emperor for services to the state or for intellectual eminence, and, finally, some of the highest tax payers, elected by their fellows. It is evidently a conservative body, reflecting the will of the sovereign and the upper classes. The House of Representatives, the more liberal branch of parliament, is composed entirely of elected members. The Imperial Diet meets every year, when convoked by the emperor, who also enjoys the right to dissolve the lower house at his pleasure. The emperor, furthermore, may initiate legislative measures through his Cabinet, and no measure passed by the two houses can become a law without his consent. Were it not for public opinion, he might really dispense with the Imperial Diet.

Democracy in Japan. — It is obvious that Japan does not yet possess all the democratic institutions of Western lands. Genuine parliamentary government, by means of a ministry responsible to the legislature, is non-existent; the system in vogue resembles that of imperial Germany before the World War, rather than that of republican France or monarchical Great Britain. Hitherto, in fact, Japan has been ruled by an oligarchy, by a few exceptionally able and patriotic men, who enjoyed the confidence of their sovereign and acted in his name. This system of government, which gives the Japanese the forms, instead of the realities, of political liberty, cannot be

expected to continue indefinitely. The sacredness of the mikado must evaporate in the light of modern rationalism; even the masses will not always believe that a man is a god and is to be obeyed as a god. The group of "Elder Statesmen," so long the real power behind the throne, must soon become extinct with the decease of its original members. Moreover, the steady extension of the franchise can scarcely fail to democratize Japan. When the constitution went into effect, only the upper middle class had the vote; now, in spite of a property qualification, there are about three million voters. The adoption of universal manhood suffrage is at present a burning question in Japan, and even woman suffrage does not lack advocates there. On the whole, public opinion seems likely to prevail as completely in Japan as in other modern countries with an industrial system, a free press, and popular education.

Europeanization of Japan. — The revolutionary movement, which transformed the government of Japan, also affected almost every aspect of Japanese society. Codes of civil, commercial, and criminal law, supplanting old feudal customs, were drawn up along Occidental lines. Universities and public schools were established upon foreign models. The Gregorian solar calendar was adopted in place of the Chinese lunar calendar. The decimal system was introduced, together with national banks, paper currency, and, ultimately, the gold standard. A government postal and telegraph system went into operation. European costume came into use among the official and educated classes, though the common people continued to adhere to the more picturesque Japanese dress. Buildings in the cities began to follow Western architectural styles. Railroads and steamship lines were multiplied. The abundant water power, good harbors, and cheap labor of Japan facilitated the introduction of European methods of manufacturing. Factories sprang up on every side; and machine-made goods began to displace the artistic productions of hand workers. Japan thus became a modern industrial nation and a competitor of Europe for Asiatic trade.

The Chino-Japanese War and the Treaty of Shimonoseki (1894-1895). — Once in possession of European arts, sciences, and industries, Japan entered upon a career of expansion in eastern Asia. Her merchants and capitalists wanted opportunities for money-making abroad; above all, her rapidly increasing population required new regions suitable for colonization beyond the narrow limits of the archipelago. The first additions to the territory of Japan resulted from the war with



THEATRE OF THE RUSSO-JAPANESE WAR

China (1894-1895), which arose over the conflicting claims of the two countries in Korea. The Treaty of Shimonoseki ceded Formosa and the Pescadores to Japan, together with the Liaotung Peninsula in southern Manchuria, and brought Korea under Japanese influence. As we have learned,¹ the Liaotung Peninsula was soon receded to China, but only to pass under Russian control.

The Russo-Japanese War (1904-1905). — Further additions to the territory of Japan were the result of the war with Russia. The two countries clashed over the disposition of

¹ See page 78.

Manchuria. Russia had determined to convert that rich territory into a subject province, closed to all non-Russian trade. Japan showed equal determination to keep it open for her own commercial and industrial development. Russian intrigues at the court of Korea also threatened Japan's newly acquired interests in that kingdom. Under these circumstances the Russo-Japanese War broke out. It seemed a conflict between a giant and a pygmy, but the inequality of the Japanese in numbers and resources was more than made up by their preparedness, by the irresistible bravery of their soldiers, and by the strategic ability which their leaders displayed. On the sea, the Japanese navy, commanded by Admiral Togo, met one success after another, the last and most spectacular being the destruction in the Strait of Tsushima of a Russian fleet which had steamed all the way from Europe to take part in the contest. On the land, the most notable engagements were those by which the Japanese forced the passage of the Yalu River; under General Nogi, stormed the fortress of Port Arthur; and, under Marshal Oyama, defeated the Russians at Liaoyang and Mukden. The battle of Mukden, in which more men took part than in any previous battle ever fought, revealed as clearly the military genius of the Japanese as it did the military incapacity of their antagonists. Not in vain had Japan gone to school to Europe.

Treaty of Portsmouth (1905). — The war had never been popular with the Russian people, and after the Japanese victories even the Russian government felt anxious for peace. The statesmen of Japan also showed willingness to negotiate, for the struggle was straining the resources of Japan to the uttermost. Both sides, therefore, gladly accepted the mediation of the American President, Theodore Roosevelt. The treaty between them, as signed at Portsmouth, New Hampshire, in the United States, recognized the paramount position of Japan in Korea,¹ transferred to Japan Russia's rights in the Liaotung Peninsula (including the lease of Port Arthur), and provided for the evacuation of Manchuria by both contestants.

¹ Known as Chosen since its formal annexation by Japan in 1910. See page 105.

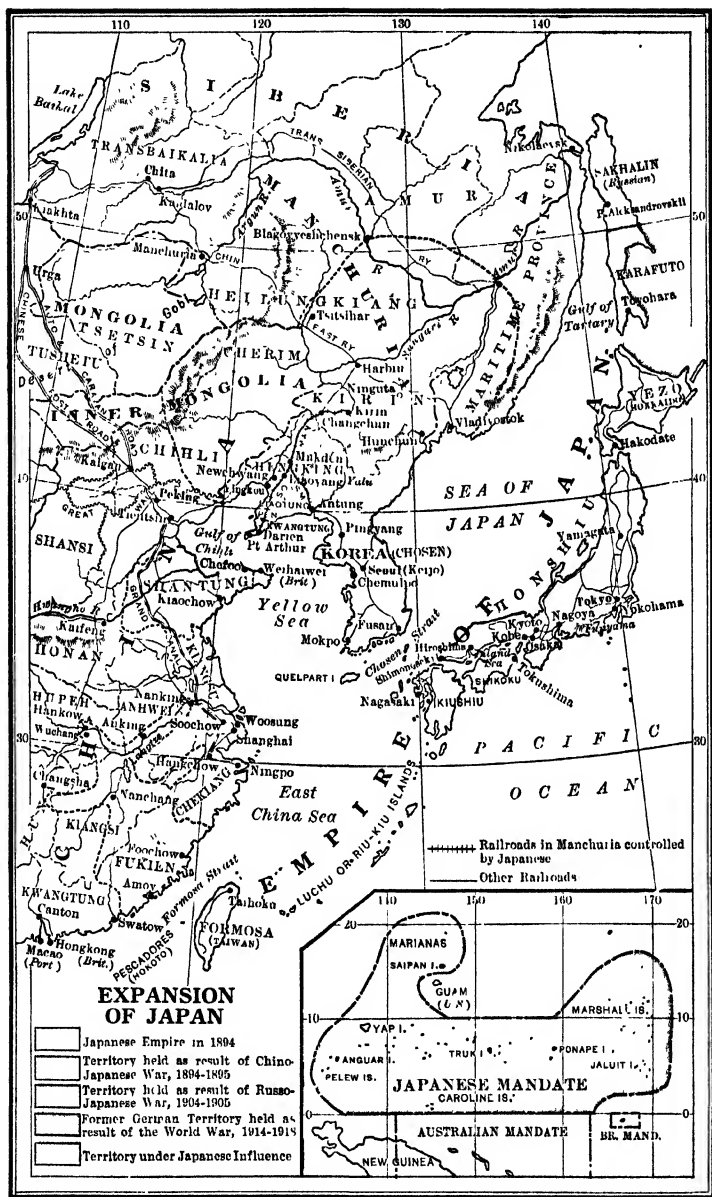
Russia also ceded to Japan the southern half of the island of Sakhalin. No indemnity was paid by either country.

Japan as a World Power. — Even before the Russo-Japanese War, Japan had become a world power. Great Britain first recognized this fact by concluding an alliance with her. A treaty signed by the two governments in 1902 provided that, if either ally went to war to defend its Far Eastern interests, the other ally would remain neutral; while, if either was attacked by *two* or more belligerents, the other would come to its assistance. During the struggle with Russia this treaty kept off European powers which might otherwise have seized the opportunity to interfere in the Far East. After the conclusion of the Russo-Japanese War the scope of the alliance was widened, and each contracting party pledged itself to help the other in case the possessions of either in eastern Asia and India were attacked by a *single* state. The alliance was renewed in 1911, for a period of ten years. Meanwhile, both France and Russia, which in 1907 had formed with Great Britain the so-called Triple Entente, reached a friendly understanding with Japan in regard to Far Eastern questions.

Japanese Expansion since 1914. — The treaty obligations assumed by Japan required her to enter the World War on the side of the Triple Entente. She showed no unwillingness to do so. Japanese troops soon took Kiaochow from Germany and overran the German leased territory in Shantung.¹ As the war continued, Japan enjoyed almost a free hand in the Far East, for her allies were busy elsewhere, and China was vexed with internal disorders. Japan used the opportunity thus presented to strengthen her hold, not only upon Shantung, but also upon Manchuria and eastern Inner Mongolia.² After the collapse of Russia, she occupied Vladivostok and began to extend her influence over Siberian territory, including the Russian province of Sakhalin. Expansion in this part of Asia brought Japan into contact with the Far Eastern Republic, a Bolshevik state created out of the Russian dominions between Lake Baikal and the Pacific. Japan repeatedly declared

¹ See page 87.

² See page 92.



that she entertained no purpose of setting up a protectorate over any part of Siberia and that her troops would remain there only until a stable government, which could safeguard the rights of foreign nationals in the country, had been established. The Japanese in 1922 withdrew entirely from Vladivostok and the adjoining region, though they continue to occupy the northern part of the island of Sakhalin. It remains to note that Japan added to her insular territory, as the reward for participating in the World War. During the Peace Conference at Paris she was appointed mandatary to the former German possessions north of the equator, namely, the Marianas, Pelew, Caroline, and Marshall Islands. Their population is small; their wealth, either present or prospective, is not great; but they have considerable strategic importance to any power aspiring to become mistress of the western Pacific.

Japan at the Disarmament Conference (1921-1922). — The Disarmament Conference at Washington, in which both Japan and China took part, together with the United States and six European countries, produced a number of international agreements. To nearly all of them Japan was a party. As previously noted,¹ she arranged to withdraw altogether from Shantung, abandoned some of the "Twenty-one Demands" which were especially obnoxious to the Chinese government, and joined with the other powers in a series of resolutions intended to free China from embarrassing dependence upon foreigners. Japan, furthermore, accepted the American proposal for a limitation of naval armaments.² The naval treaty between the Pacific powers contains an article by which they pledge themselves not to strengthen or enlarge the fortifications of their possessions in the Pacific. The United States will not further fortify the Philippines, Guam, and the Aleutian Islands. Japan will observe the same restriction in the Kuril Islands, Formosa, the Pescadores, and the Bonins. Great Britain will not further fortify Hongkong and various insular possessions in the Pacific. The Hawaiian Islands, the islands constituting Japan proper, and the British port

¹ See page 88.

² See page 110.

of Singapore do not fall within the provisions of this article.

The Four-Power Treaty. — The most important outcome of the Disarmament Conference, at least as concerns Japan, was the Four-Power Treaty arranged between that country, the United States, Great Britain, and France. It replaces the Anglo-Japanese Alliance, which expired in 1921. The signatories agree to respect one another's rights relating to their insular dominions and possessions in the Pacific. Article II provides that if the said rights are threatened by the aggressive action of any other power, the signatories "shall communicate with one another fully and frankly, in order to arrive at an understanding as to the most efficient measures to be taken, jointly or separately to meet the exigencies of the particular situation." The period of the treaty is limited to ten years, but it will remain in force thereafter, subject to the right of any of the contracting parties to terminate it upon twelve months' notice. The principal islands of the Japanese Archipelago — Japan proper — are not included within the scope of the treaty, but it does apply to Australia, New Zealand, the Philippines, and the Hawaiian Islands.¹ Taken in connection with the agreements respecting China, naval armaments, and Pacific fortifications, the Four-Power Treaty should materially lessen the danger of future conflicts in the Far East. It ushers in, one may hope, a new era of international understanding and good will. For this happy outcome, Japan deserves equal credit with the other nations assembled at the Conference.

¹ The four powers signatory to the treaty have formally notified Portugal and Holland that they are "firmly resolved" to respect the rights of these two nations in the Pacific equally with their own.

CHAPTER VII

OCEANIA

The Pacific Islands. — The islands of the Pacific fall into a continental group, which unquestionably once formed a part of Asia, and an oceanic group, for which no such connection can be stated. The eminent English naturalist, A. R. Wallace, drew the dividing line ("Wallace's Line") in the narrow channel between Bali and Lombok and farther north in the Strait of Macassar between Borneo and Celebes. On the one side of the boundary, the plant and animal life are essentially Asiatic in type; while, on the other side, the Australian element begins to be distinctly marked and soon becomes predominant. The first human settlement of what are now the continental islands doubtless took place at a very remote period, before they were separated from Asia. The earliest emigrants to them walked dryshod from one archipelago to another. On the other hand, the oceanic islands could only have been occupied by man after the art of navigation had developed sufficiently to permit long journeys by water.

The Continental Group. — The principal continental islands form a long, looped chain, fringing the eastern coast of Asia and with it inclosing a series of great inland seas. These islands include the Kurils, which start from the southern extremity of Kamchatka, the Japanese Archipelago, the Luchu (Riu Kiu) group, Formosa, the Philippines, and the Malay Archipelago (Sumatra, Java, and Borneo). A much shorter chain is formed by the Commander Islands and Aleutian Islands, which extend between Kamchatka and Alaska and bound on the south Bering Sea.¹

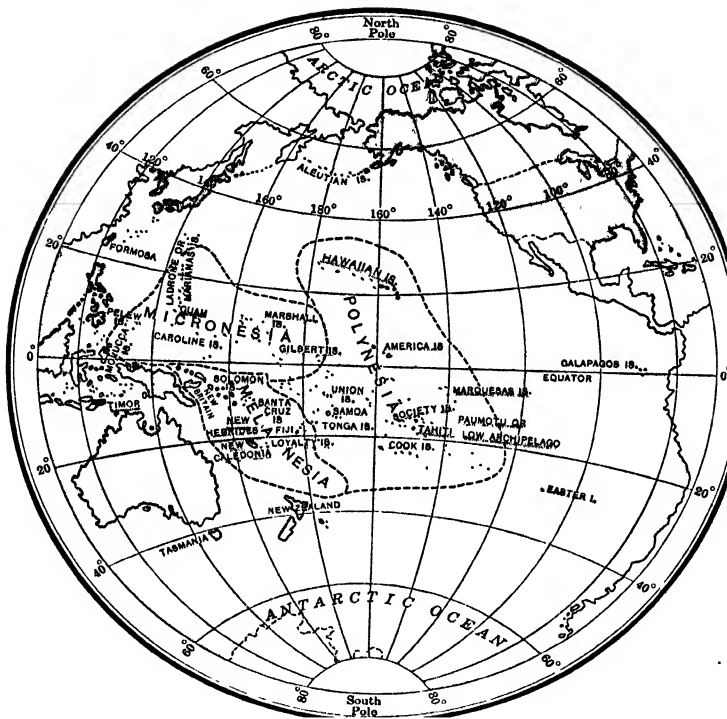
¹ The Commander Islands belong to Russia. The Aleutian Islands and Alaska were acquired by the United States from Russia in 1867.

The Oceanic Group. — Two large islands of the Malay Archipelago, viz. Celebes and New Guinea, are included in the oceanic group. South of New Guinea is Australia, with which may be associated Tasmania. Next follow the two islands of New Zealand, twelve hundred miles distant from Australia. There remains, finally, a vast number of islands and tiny archipelagoes, which fall into the three divisions named Melanesia, Micronesia, and Polynesia.







Distribution of the Pacific Islands. — It is obvious that all the large islands of the Pacific are much nearer to Asia than to America. It will be noticed, furthermore, that, while the southwestern and central Pacific, from approximately 20° N. to 20° S., is studded with small island groups, few are found in the eastern Pacific. In fact, the American side of the ocean, for a distance of about five thousand miles, is almost destitute of islands, with the exception of those which lie close to the mainland. This geographical distribution has historic significance: the peoples of the Pacific came from Asia and never, as far as known, entered into cultural relations with America.

Number of the Pacific Islands. — A map on a large scale is required to exhibit the grand number of islands in the Pacific. They range from Australia, of continental proportions and characteristics, to coral atolls and islets marking the peaks of volcanic mountains. The most exhaustive gazetteer of Melanesia, Micronesia, and Polynesia enumerates more than twenty-six hundred islands in these three groups alone, quite apart from thousands in the Malay, Philippine, and Japanese archipelagoes. Yet so vast is the expanse of ocean in which they are scattered that Magellan, on his Pacific voyage, sighted only three small islands between the southern extremity of South America and the Marianas.

Pacific Exploration. — Exploration of the Pacific began on its western shores with the Portuguese voyages during the early part of the 16th century, and on its eastern shores with Balboa, who first sighted the "South Seas" (1513), and Magellan, who first sailed across them (1520-1521). Magellan found the Marianas and the islands since known as the Philip-



THE PACIFIC OCEAN

	BRITISH		PORTUGUESE
	FRENCH		JAPANESE
	DUTCH		AMERICAN

piners, in honor of the king of Spain. Not long afterward Portuguese and Spanish navigators independently discovered New Guinea. The Spaniard Mendaña reached the Solomon Islands as early as 1567, but after his death knowledge of their location was lost for two hundred years. Mendaña also visited and named the Marquesas Islands. Sir Francis Drake, who sailed from the coast of California to the Moluccas in 1579, made the first English voyage across the Pacific. The chief additions to geographical knowledge of the Pacific during the 17th century were due to Dutch explorers, especially to Abel Tasman, whose remarkable voyage around Australia in 1642-1643 resulted in the discovery of Tasmania (called by him Van Diemen's Land), New Zealand, and some of the Tonga Islands.¹ The 18th century witnessed the almost complete unveiling of the Pacific. Vitus Bering, a Dane in the Russian service, in 1728-1729 explored the sea and strait named after him and in 1741 came upon some of the Aleutian Islands. The Frenchman Bougainville in 1766-1769 carried the flag of France for the first time across the Pacific. The Englishman James Cook, in three celebrated voyages (1768-1779), explored the Society Islands, the coast of New Zealand, and the eastern shore of Australia; discovered New Caledonia, some of the New Hebrides, and Cook Islands; and visited the Sandwich (Hawaiian) group, of which, even if it was previously known to the Spaniards, he may be called the discoverer. The narrative of his travels, translated into all the principal languages of Europe, aroused the utmost interest at the time and still provides a mine of information concerning the geography and peoples of the Pacific.

The Philippines. — The Philippine Archipelago lies about five hundred miles from the coast of Asia. It contains over seven thousand islands. Most of them are less than one square mile in extent. Their total area, including the Sulu group, is about 115,000 square miles. Of the large islands, Luzon is the most northerly, Mindanao, the most southerly, and Palawan, the most westerly. The Philippines are mainly

¹ See the map on page 145.

volcanic in origin. A uniformly high temperature, excessive humidity, heavy rainfall, and violent tropical storms (typhoons) characterize the climate of the islands. White peoples, and also the Japanese, find it too enervating for long-continued sojourn in the archipelago.

The Filipinos. — The inhabitants of the Philippines number over 10,000,000, mostly Malays. They differ widely in culture throughout the various islands, but show a general resemblance in language, physical features, and mentality. The most civilized Malays are the Tagalogs, who form the bulk of the population in Manila and other parts of central Luzon, and also in Mindanao. The non-Malay peoples include the primitive Negritos,¹ believed to represent the aborigines of the islands, Chinese, and a sprinkling of Europeans and Americans.

Spain in the Philippines. — The conquest of the Philippines by Spain, after their discovery by Magellan, was essentially a peaceful missionary enterprise. Spanish friars accomplished a remarkable work in carrying Christianity to the natives. These converted Filipinos are the only mass of Asiatics who have adopted the Christian religion in modern times.¹ The missionary era drew to an end in the 19th century, especially after the opening of the Suez Canal and the establishment of direct steamer communication between the Philippines and Spain. Many educated Filipinos took advantage of the increased facilities for travel to visit Europe, thus coming into contact with the progressive peoples of the West. They came back to their country full of enthusiasm for "Westernizing" it, only to meet the opposition both of the friars and of the grasping and corrupt Spanish officials. The result was much discontent, which found expression in secret conspiracies and armed revolts against the government.

American Annexation of the Philippines. — Such was the situation in 1898, upon the outbreak of the war between the

¹ See page 4.

² Over a million natives still remain non-Christians, however. Some of them retain their primitive faiths, while the Moros of Mindanao and the Sulu Islands are Mohammedans.

United States and Spain. Commodore George Dewey, who commanded the American fleet in Far Eastern waters, set out at once for the Philippines and in the battle of Manila Bay totally disabled or destroyed the Spanish ships. His victory gave the death-blow to the prestige of Spain throughout the archipelago. Insurrections started immediately in nearly every province. The Filipinos, under their leader, Emilio Aguinaldo, at first coöperated with the Americans in campaigning against the Spaniards, but after Spain ceded the islands to the United States by the Peace of Paris, hostilities broke out between the former companions-in-arms. It required over two years of continuous fighting to break down the native resistance and to capture Aguinaldo.

The United States in the Philippines. — The American people adopted a very liberal policy toward their Filipino subjects. Under the direction of Judge W. H. Taft, the first Governor-General, an amnesty was extended to all rebels who would take the oath of allegiance to the United States. A constabulary or police force, made up of native soldiers and officered by white men, was organized to maintain order. The agricultural lands belonging to the friars were purchased for the benefit of the peasants. Hundreds of American school teachers were introduced to train Filipino teachers in the English language and in modern methods of instruction. Large appropriations were made for roads, harbors, and other public improvements. True to democratic traditions, the United States also set up a Filipino legislature, which at the present time is entirely elected by natives. Only the Governor-General and certain other executive officers are appointed by the President of the United States. The inhabitants, in short, enjoy a large measure of home rule. But home rule does not satisfy them; they want complete independence. The separation movement has gained ground since the World War, which stirred the nationalist longings of Filipinos, as of Koreans and Hindus. American public opinion seems to favor withdrawal from the islands, as soon as the inhabitants have clearly shown themselves capable of maintaining a stable government. Fear

has been expressed in some quarters that if the United States were to grant independence to the Philippines, they would soon be annexed by Japan, which already possesses Formosa and holds a mandate over the former German islands to the east and southeast of the archipelago. However, the engagements entered into by Japan at the Washington Disarmament Conference, and especially the Four-Power Treaty of which she was a signatory,¹ seem to safeguard, for at least a decade to come, the territorial integrity of the Philippines.

The Malay Archipelago. — The Malay Archipelago,² in which the Philippines are often included, forms the largest island group in the world. Sumatra, Java, Borneo, and the lesser islands between them and the Asiatic mainland rest on a great submerged bank, nowhere more than a few hundred feet in depth, while the islands to the east are surrounded by deep sea. As noted above,³ the boundary between the continental and oceanic islands has received the name of "Wallace's Line." The archipelago is very mountainous, with many active or extinct volcanoes. It is likewise subject to constant earthquakes, often of great violence. In fact, this region has well been called the "cockpit" of the destructive forces of nature. The equator passes through the middle of the archipelago. The tropical climate and generally abundant rainfall account for the luxuriant vegetation. Rice, maize, sugar, coffee, tea, tobacco, and indigo are widely cultivated, in addition to the coconut, bread-fruit, banana, sago palm, plantain, cassava, and yam. Pepper, nutmegs, and cloves have long been important exports, to which must now be added gutta-percha, camphor, and other forest products. The resources of the islands in minerals, coal, and petroleum are considerable, though as yet little utilized. The animal life is likewise abundant and varied, especially in the Asiatic islands, with a continental fauna which includes the elephant, tiger, rhinoceros, and orang-utan (an anthropoid ape). The recent discovery in Java of the fossil remains of *Pithecanthropus erectus*, a creature inter-

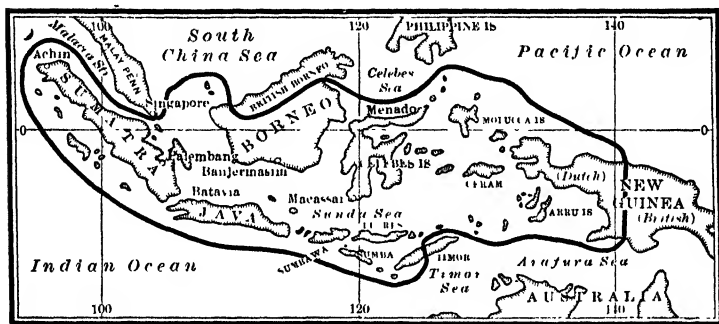
¹ See page 134.

² Also called Malaysia, Indonesia, the East Indies.

³ See page 135.

mediate between apes and man, also testifies to the former connection of these islands with Asia.

Inhabitants of the Malay Archipelago. — All three races of man are found in the Malay Archipelago. The Papuans (Melanesians), who belong to the Black Race, occupy New Guinea. The interior of Sumatra, Borneo, Celebes, and various lesser islands is inhabited by the so-called Indonesians, a branch of the Yellow Race. They are represented to-day by such peoples as the Battas of Sumatra and the Dyaks of Borneo. The Malays, kindred to, yet distinct from the Indonesians, seem to have entered the archipelago at a comparatively late date,



THE DUTCH EAST INDIES

probably almost within historic times. Hindus, Arabs, and Chinese have been the principal immigrants into the islands in recent centuries. The Chinese mingle to a large extent with the Malays, forming a half-breed population, and often acquire a Malay language to the disuse of their own. The Papuan and Indonesian inhabitants of the archipelago generally retain their primitive animistic religions, but Mohammedanism, brought by Arab immigrants, has spread widely in Sumatra, Borneo, and Celebes. Christianity counts very few adherents, except among Filipinos and Europeans.

The Dutch East Indies. — The possessions which Portugal acquired in the Malay Archipelago during the 16th century were secured during the 17th century by Holland. All the

islands, except part of Borneo (British North Borneo, Brunei, and Sarawak), the Portuguese part of Timor, the British part of New Guinea, and the Philippines, belong to the Dutch. Their approximate area is 683,000 square miles; their population, including about 150,000 Europeans, is estimated at 50,000,000. The islands were transferred in 1798 from the control of the Dutch East India Company to that of the royal government. The actual administration rests in the hands of a Governor-General, whose headquarters are at Batavia in Java. The Dutch have met the usual difficulties of Europeans ruling subject peoples, but the authority of Holland seems to be now thoroughly established. The natives are peaceable and loyal, and would not willingly transfer their allegiance to any other country. Much progress has been made (particularly in Java) in educating them and bettering their economic condition. All this involves heavy expenditure. The colonies are not self-supporting, consequently, the yearly deficits must be made good by Dutch taxpayers. Although Holland freely opens her East Indian dominions to the traders of other nations, her own merchants continue to control the lucrative commerce of the islands.

Australia. — The only continent entirely in the southern hemisphere is Australia.¹ Its area (approximately 2,975,000 square miles) equals three-fourths of that of Europe and exceeds that of the United States, excluding Alaska. The greatest length of the continent is 2400 miles from east to west, and the greatest breadth, 1971 miles from north to south. The characteristic features of Australian geography are the slightly indented coast (except on the north), the lack of navigable rivers, the central desert, the absence of active volcanoes or snow-capped mountains, the generally level surface, and the low altitude. Geologically, the continent is interesting because of its antiquity. A great part of it was already above the primeval ocean when vast tracts of Asia and Europe were still submerged. Scientists believe that at a remote period Australia

¹ The term Australasia is applied to that division of Oceania comprising Australia, Tasmania, and New Zealand.

had land connection with what is now South America by an Antarctic continent, then enjoying a mild climate. From South America came many immigrant forms which developed into such curious marsupials as kangaroos and bandicoots, resembling American opossums. Papuan animals and plants also entered Australia from New Guinea, before the separation of the two land masses at Torres Strait. On the whole, Australia is conspicuously deficient in both fauna and flora useful to man. The continent has not produced a single domesticated animal or a single plant capable of cultivation.

Australian Aborigines. — Few primitive peoples have attracted more attention from anthropologists than the natives of Australia. Their precise relation to the rest of mankind is still in dispute, though, undoubtedly, they belong to the Black Race.¹ When and by what routes they entered the continent it is impossible to say. The aborigines were formerly spread over the entire territory, but during the past century those in contact with the whites have either disappeared or become degenerate.² The tribes of purest type are found in the interior desert and along the northern coast. Even including half-breeds, the total number of natives probably does not exceed 75,000. At the time of European discovery, their cultural position was the very lowest. They lived on game, fish, grubs, insects, fruits and seeds; neither tilled the ground nor kept domesticated animals (save a half-wild dog); rarely wore clothing, except for ornament; had no dwellings other than rude bough-huts; made implements of shell, bone, wood, and stone, but not of metal; and, while able to produce fire, possessed the crudest notions of cooking. This savage and miserable existence must have continued for thousands of years, during which the aborigines enjoyed no intercourse with other parts of the world. Their isolation, indeed, was the main cause of their stagnation.

Discovery and Exploration of Australia. — The Chinese seem to have had some knowledge of Australia, as far back as

¹ See page 4.

² The last native Tasmanian died about 50 years ago.

the 13th century, and subsequently the Malays visited its northern shores. The Portuguese admiral, De Torres, sailed in 1606 through the strait that bears his name and at this time may have caught a glimpse of the Australian coast. The Dutch, however, were the real discoverers of Australia, which they called New Holland. They also found Tasmania and New Zealand. Captain Cook, on the first of his voyages, raised the British flag over the island continent. Exploration of the interior went on almost continuously during the 19th century, until now only small areas, chiefly in the north and west, remain to be examined.

Colonization of Australia. — The colonization of Australia began in 1788, with the foundation of Port Jackson (Sydney), on the coast of New South Wales. This part of Australia served for the next fifty years as a penal station, to which the British transported the convicts previously sent to America. More substantial colonists followed, especially after the introduction of sheep-raising and the discovery of gold in 1851. They settled chiefly on the eastern and southeastern coasts, where the climate is cool and there is plenty of water and rich pasture land.

The Australian Commonwealth (1901). — New South Wales, the original colony, had two daughter colonies, Victoria and Queensland. Two other colonies — South Australia and Western Australia — were founded by emigrants from Great Britain. All these states, together with Tasmania, formed in 1901 the federal union known as the Commonwealth of Australia.¹

Political Australia. — The federation thus established in many respects closely resembles the United States. It has both male and female suffrage, a written constitution, a Senate, in which each of the six states possesses the same number (six) of seats, a House of Representatives, in which the seats are distributed according to population, and a High Court, corresponding to the American Supreme Court. Executive power

¹ Northern Territory was transferred by South Australia to the Commonwealth in 1911. The administration of Papua (British New Guinea) also belongs to the Commonwealth.

resides nominally in the Governor-General, appointed by the British Crown. The real authority, however, is wielded by his Cabinet, whose members must belong to either branch of the legislature and must enjoy the support of a majority of the House of Representatives. This parliamentary system follows British rather than American models. In order to make the Commonwealth independent of any state influence, its capital has been placed at Canberra, almost equally distant from Syd-



THE AUSTRALIAN COMMONWEALTH

ney and from Melbourne, and in a district of about nine hundred square miles, which was set apart for the purpose of forming the Federal Territory. Each member of the federation retains its own government, and all powers not expressly allotted by the constitution to the government of the Commonwealth are reserved to the separate states.

Economic Australia. — Economically, Australia is a pastoral land, and the products of its flocks and herds form the chief element of its wealth. Wool has always been a leading export,

and with improved methods of refrigeration beef and mutton have become important items of overseas trade. The value of agricultural products (especially wheat) is now more than twice that of the mines, though the original prosperity of Australia was due to the gold discoveries there. Forests and fisheries constitute important national assets. Manufacturing has developed rapidly in recent years. Commerce is chiefly with Great Britain. The customs tariff in operation provides for preference to goods produced in or shipped from that country to Australia, as against the goods of other countries. The government owns nearly all the railways, of which about 21,000 miles are in operation. On the whole, the development of Australia, from a small military station and penal colony to a self-governing dominion of nearly 5,500,000 people, must rank among the great achievements of the past century. Its future is immense, for it has natural resources capable of supporting twenty times the present population.

New Zealand. — North Island and South Island, which together form New Zealand, are cut asunder by Cook Strait, named in honor of the famous navigator. Their total length is 1040 miles; their greatest breadth is 180 miles. The islands are blessed with a temperate climate, abundant rainfall, and luxuriant vegetation. Few, if any, regions of the world possess more interesting and attractive scenery than New Zealand. Its thickly timbered mountain ranges, rising into peaks capped with perpetual snows, and its glaciers, lakes, and waterfalls will bear comparison with those of Switzerland; while it has volcanoes and geysers rivaling those of Iceland and deep, sea-water gulfs as beautiful as the fiords of Norway. The inhabitants of New Zealand, before the English came, were the Maori, a Polynesian people, highly gifted, politically capable, and much more energetic than other Polynesians in the tropical islands to the north. Only about 50,000 of them remain, and these are now rapidly taking on European culture and intermarrying with their white conquerors.

Dominion of New Zealand (1907). — The English settlement of New Zealand began early in the 19th century, but the country

was not annexed by Great Britain until 1840. In 1907 it was raised from the rank of a colony to that of a dominion, thus taking a place beside Australia among the self-governing states of the British Empire. The white population now exceeds one million. New Zealand, like Australia, has only lately entered into the sphere of history, and it still lies remote from the center of the world's activities. It cannot fail to become a rich, populous, and prosperous country when, with the accelerated speed of human transit on the sea and in the air, the Pacific Ocean is opened up to the civilizing influences which have hitherto centered in the Mediterranean and the Atlantic.

Melanesia. — The name Melanesia ("Black Islands") is applied to the archipelago, or rather chain of archipelagoes, which stretches to the northeast, east, and southeast of New Guinea. The Melanesian Islands lie entirely in the Torrid Zone. They are for the most part volcanic and very mountainous, with a rich soil, heavy forests, and abundant tropical vegetation. The estimated area is 58,000 square miles. The inhabitants, often called Papuans,¹ are nearly black, with crisp, curly hair and thick lips. Such variations as they exhibit from the Negroid type, for example, the nose, which is sometimes aquiline, seem due to crossing with Malays or Polynesians. These black peoples must therefore be regarded as having a connection, more or less remote, with the African negroes.² The Melanesians were probably the earliest occupants of the oceanic islands of the Pacific. Culturally, they belong in the stage of barbarism. They live in villages, till the soil, use bows and arrows, build outrigger canoes, show remarkable artistic skill, devote much attention to trade, and even employ shell money as a medium of exchange. The Melanesians are believed to number over 600,000, with at least as many more in Dutch and British New Guinea.

Partition of Melanesia. — Before the World War the Melanesian Islands were divided between Great Britain, France,

¹ The Malay name for the natives of New Guinea, the headquarters of this racial group. See page 141.

² See page 4.

and Germany. The British held the southern Solomons, the Santa Cruz group, and the Fiji Islands. France had New Caledonia and the Loyalty Islands. The New Hebrides came under a joint Anglo-French protectorate. Germany possessed the Bismarck Archipelago, including the large islands of New Britain and New Ireland, and the northern Solomons. These German colonies were acquired by the Allies during the World War. They are now under an Australian mandate.

Micronesia. — The name Micronesia ("Little Islands"), refers to five widely separated groups to the north of New Guinea and Melanesia. These are the Pelew, Marianas (Ladrones), Caroline, Marshall, and Gilbert Islands. The first four groups, with the exception of Guam, an American possession, formerly belonged to Germany, but have now come under a Japanese mandate.¹ The Gilbert Islands are a British colony. The Micronesians differ somewhat in physical type from the Polynesians, as the result of early intermixture with Malays and Melanesians, and later, with Chinese and Japanese. Their dialects, religious beliefs, and social customs generally approximate to those of Polynesia. The Micronesians number about 100,000.

Polynesia. — The "Many Islands" occupy an enormous area of the Pacific. The principal ones are of volcanic origin, such as the Tonga, Samoa, Society, Marquesas, and Hawaiian groups; others are of coralline formation, such as the Paumotu or Low Archipelago. Nearly all are very small.² The existence of these fairy-like islands and islets, scattered in profusion over a sea of eternal summer, was revealed by modern explorations, particularly in the 18th century.

Polynesians. — It is generally supposed that the Polynesians belong to the Yellow Race, but with a considerable Caucasian admixture. Physically, they are well developed, very tall, with a brown complexion, black eyes, smooth, curly hair, and regular, often beautiful, features. In disposition

¹ See page 133.

² The total area of Polynesia is 10,215 square miles, of which the Hawaiian Islands include 6,651 square miles.

they are cheerful, dignified, polite, and unusually imaginative and intelligent. The Polynesians have been steadily decreasing in number for many years. It is doubtful if there remain as many as 150,000, which was the estimated population of Tahiti alone, at the time of Captain Cook's visit. They cannot stand contact with European civilization, which, if it brought Christianity and suppressed inter-tribal warfare, infanticide, and other heathen customs, was likewise responsible for the spread of such dread scourges as measles, smallpox, tuberculosis, and influenza, and for the introduction of alcoholic liquors. The disappearance of this people, the most attractive of all primitive races, must be regarded as a calamity. Their place is taken, not only by Europeans, but also by Chinese and Japanese, from whose intermarriage with the native women is springing up a mixed people more Oriental in type than Polynesian.

Migrations of the Polynesians. — The Polynesians undoubtedly came from Asia. They must have left the continent at a remote period, migrating first into the Malay Archipelago. Their occupation of the Pacific islands began after the dawn of the Christian era and continued for several centuries, until even remote Hawaii and Easter Island had been colonized by them. The Polynesians were remarkable navigators, who sailed in their long canoes up and down the "South Seas" and ventured into the icy Antarctic. No evidence exists, however, that they ever sighted the coast of America.

Polynesian Culture. — A considerable degree of civilization had been already reached by the Polynesians at the time of European discovery. Wherever possible, they were expert farmers, growing yams, sweet potatoes, and taro, which, with coconuts, breadfruit, and bananas, formed their staple food. They were everywhere expert fishers and accomplished seamen. They made tools of shell and polished stone, and for weapons used short spears, slings, and clubs, but not the bow-and-arrow. Pottery making, weaving, and smelting of metals were, with few exceptions, unknown to them, but they excelled in the manufacture of mats, basketry, and bark cloth (*tapa*). Society

in Polynesia was divided into the two classes of nobles (including chiefs) and commoners, together with a few slaves. Women held a high position, the men doing a fair share of the work. Polygyny prevailed generally, and in some islands polyandry as well. The people worshiped various gods of nature and also deified their ancestors. There were many temples and idols. The priestly class, whose long memories preserved the sacred legends and ceremonials, exerted considerable influence. Tattooing, *kava*¹ drinking, occasional human sacrifice, cannibalism in some islands, and the custom of taboo (*tabu*) by which certain objects were consecrated by the priests or chiefs and thus were set apart from secular use, also formed characteristic features of old Polynesian culture.

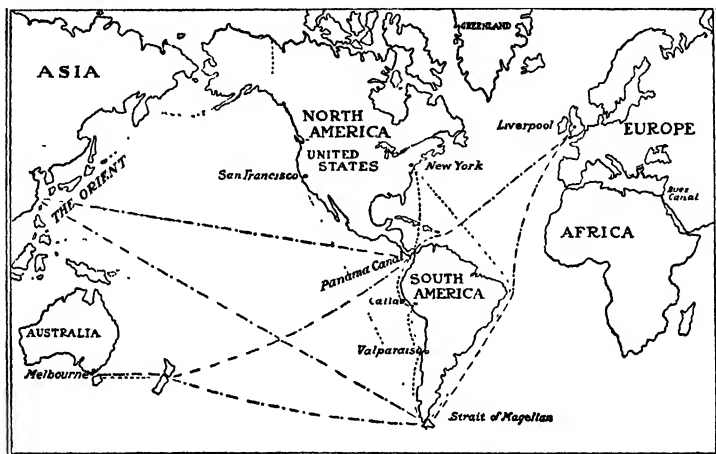
Partition of Polynesia. — Captain Cook and other 18th century explorers were followed in the early 19th century by whalers, sealers, and traders. Missionaries from both Europe and America also visited the principal islands and gained not only a moral, but also a political ascendancy over the natives. The spread of Christianity in Polynesia formed, in fact, the prelude to annexation. France took the Marquesas Islands in 1842 and Tahiti with the other Society Islands in the following year. Papeite, on the island of Tahiti, is the capital of the French possessions in Polynesia. Great Britain acquired the Tonga Islands, the Cook Islands, and various smaller archipelagoes.² The Hawaiian Islands, the largest and most valuable division of Polynesia, were secured by the United States in 1898; they are administered as an American territory. Their population exceeds 250,000, consisting chiefly of native Hawaiians, Chinese, Japanese, Filipinos, Portuguese, and Americans.

Pacific Cables. — There are now two principal cables in the Pacific. The British line runs from Vancouver in Canada to Fanning Island and thence to Fiji and Norfolk Island. At

¹ *Kava* is a beverage concocted from the fermented juice of the leaves of a pepper plant.

² The Samoan group was divided in 1899 between Germany and the United States. In 1914 the British occupied German Samoa. It has now been assigned to New Zealand, under a mandate from the League of Nations.

the latter point it bifurcates to New Zealand and Australia. The American line reaches from San Francisco to the Hawaiian group and thence to Guam in the Marianas Islands and to Manila in the Philippines. There are shorter cable lines connecting Guam with Yokohama, Yap (one of the Carolines)¹ with



ROUTES PASSING THROUGH THE PANAMA CANAL

COMPARATIVE DISTANCES

		To San Francisco	The Orient	Melbourne	Callao	Valparaiso
From New York	<i>via</i> Magellan	13,135	13,566	12,852	9,613	8,380
	<i>via</i> Panama	5,262	9,798	10,392	3,363	4,633
	Difference	7,873	3,768	2,460	6,250	3,747
From Liverpool	<i>via</i> Magellan	13,502	13,933	13,425	9,980	8,747
	<i>via</i> Panama	7,836	12,372	12,966	5,937	7,207
	Difference	5,666	1,661	459	4,043	1,540

Shanghai on the one side and with Manado on the island of Celebes on the other side, and Manila with Hongkong. The Japanese also have several cables between their insular possessions and the Asiatic mainland. The vast expanse of the Pacific is thus being electrically bridged, and its peoples,

¹ According to an agreement reached by Japan and the United States at the Washington Disarmament Conference, the latter country will be accorded cable and wireless privileges on the island of Yap.

hitherto isolated, are being brought into instant communication with one another and with the rest of mankind.

Panama Canal. — The idea of an artificial waterway at Panama or some other suitable point had been broached almost as soon as the Spanish conquest of Central America, and had been repeatedly discussed for more than three centuries. Nothing was done until 1881, when a French company began excavations at Panama. Extravagance and corruption characterized the management of the company from the start; it went into bankruptcy before the work was half done. The United States in 1902 bought its property and rights for forty million dollars. Shortly afterwards, the secession of Panama from Colombia enabled the United States to obtain from the new republic occupation and control of a canal zone, ten miles wide, for the purposes of the canal. The work was completed in 1914. It is now open to the shipping of all countries on the payment of moderate tolls. The Panama Canal is bound to exercise a profound effect upon the commercial relations not only of North America and South America, but also of the New World and the Old World. It will make the Pacific more and more a great highway of international trade.

CHAPTER VIII

THE FAR EAST IN WORLD POLITICS

Population of the World. — The number of people on the earth probably exceeds 1,600,000,000. Asia has perhaps 750,000,000; Europe, 400,000,000; America, 200,000,000; Africa, 125,000,000; and Oceania (including the Japanese and Malay archipelagoes), 125,000,000. Classified by races, the world's population may be roughly estimated as 800,000,000¹ for the Caucasian or White Race; 600,000,000 for the Mongoloid or Yellow Race; and 200,000,000² for the Negroid or Black Race. While these figures are only approximate, they do show that the yellows and blacks together equal and possibly outnumber the whites.

Geographical Distribution of Races. — Each of the races occupies fairly definite areas of the globe. The Yellow Race holds the north, east, and center of Asia. The so-called Brown Race (Malays, Polynesians) and the so-called Red Race (American Indians) must be considered branches of the Yellow Race. The Black Race dwells in Africa, south of the Sahara, and in the tropical and subtropical regions of America, where negroes were carried as slaves. The Dravidians of India, the aborigines of Australia, and the Papuans (Melanesians) of New Guinea and the adjacent islands, are also Negroid peoples. The White Race is found in Europe, northern and eastern Africa, and southwestern Asia. It also forms the bulk of the population of the New World, as well as of South Africa, Australia, and New Zealand.

The White Race in the Temperate Zone. — Europe, with northern Africa, and southwestern Asia, the original home of

¹ Including the Indo-Aryans of India.

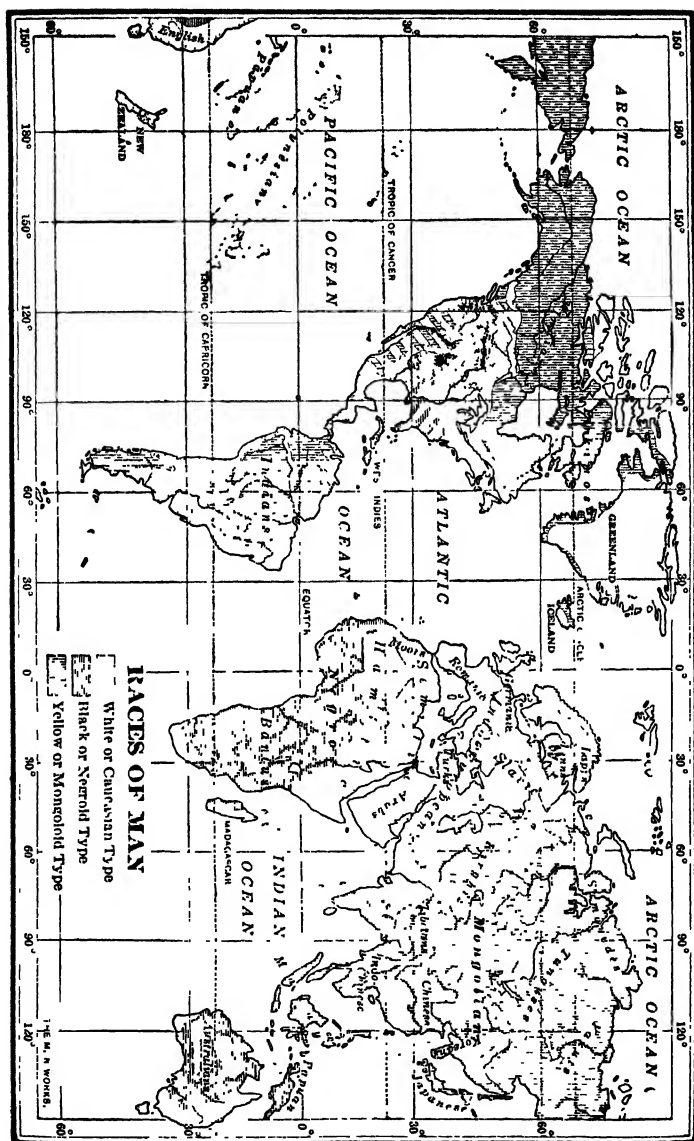
² Including the Dravidians of India, the Melanesians, and the American negroes.

the White Race, lies in the Temperate Zone, that is, within those latitudes which seem most favorable to the development of the highest civilization. Nowhere does excessive cold stunt body and mind, and nowhere does enervating heat sap human energies. When, only four centuries ago, the whites began to emigrate overseas, they went chiefly to other parts of the Temperate Zone. This was true, above all, of English-speaking folk, who found in the United States and Canada, and later in South Africa, Australia, and New Zealand, practically all the available area of the world with a climate and productions similar to those of the home land, and not too thickly occupied by native peoples. The vast extent of these countries, their enormous resources, and their rapidly growing population give promise of unlimited development in the future.

The "Yellow Peril." — Though there is still much unsettled territory in the Temperate Zone, its English-speaking inhabitants limit or entirely prohibit immigration of the Yellow Race. This attitude is defended on the general ground that yellow men do not readily assimilate with whites, and on the special ground that their lower standard of living enables them to displace whites in the labor market and thus reduces wages or creates unemployment. The assumed menace of the "Yellow Peril," as it is called, has led to various restrictions upon the entrance of Orientals into Anglo-Saxon countries. In Latin America, with only about 100,000 Chinese and Japanese altogether, the danger from the "Yellow Peril" has seemed too remote and improbable to produce a general exclusion movement.

American Exclusion Acts. — The United States passed a Chinese Exclusion Act as early as 1882.¹ It proved so efficacious that the number of Chinese in California and other states dropped from over 105,000 in 1880 to less than 62,000 in 1920. Subsequently, Japanese immigrants began to make their appearance, those in the three Pacific states (California, Oregon, and Washington) increasing from about 58,000 in 1910 to about 93,000 in 1920, according to returns of the Federal

¹ See page 37.



census. The government of Japan consented to a "Gentleman's Agreement," by which it undertook to prevent the coming of unskilled laborers to the United States. This agreement, though on the whole scrupulously observed, did not check immigration, because it permitted the admission of parents, wives, or children of Japanese who had become domiciled in American territory. The number of Japanese in the Pacific states was also augmented by their high birth-rate. Alarmed by the growth of Japanese settlements in California, the state legislature has recently enacted stringent measures to prevent aliens ineligible to citizenship from buying or inheriting land, and also from leasing any agricultural land. The Japanese complain that such legislation is unfair, as depriving them of the just rewards of their energy and thrift. They also object to the law of the United States which prevents foreign-born Japanese, along with other Orientals, from acquiring citizenship. It should be pointed out, however, that Japan herself excludes Chinese laborers, alleging that Chinese can live on less than Japanese and consequently can work for lower wages. This is regarded as unfair competition, against which the State has a right to protect its citizens.

British Exclusion Acts. — The movement for the exclusion of Orientals has affected Canada, particularly the province of British Columbia. Here, as elsewhere, the frugal, industrious, and law-abiding emigrants from China and Japan are feared rather for their virtues than for their vices. Under an act passed in 1903 a tax of \$500 a head is imposed on Chinese landing in Canada. Those now there number about 30,000. The Union of South Africa has also had its colored labor problem, due to the importation of Indian and Chinese coolies for work in the mines. Many coolies have recently been repatriated, and in the future Asiatic immigration will not be permitted. The proximity of Australia to Asia has led the white inhabitants of the island-continent to adopt a vigorous exclusion policy. An intending immigrant is refused admittance if he fails to write in any prescribed language (usually one of the languages of Europe) fifty words dictated to him. This

educational test does not, in form, discriminate against Asiatics; in practice, it debars all except a few students, merchants, and travelers. At the present time there are only about 30,000 non-Europeans in Australia, exclusive of the aborigines. New Zealand has adopted similar restrictive legislation, though Asiatics form less than one per cent of the population of the Dominion.

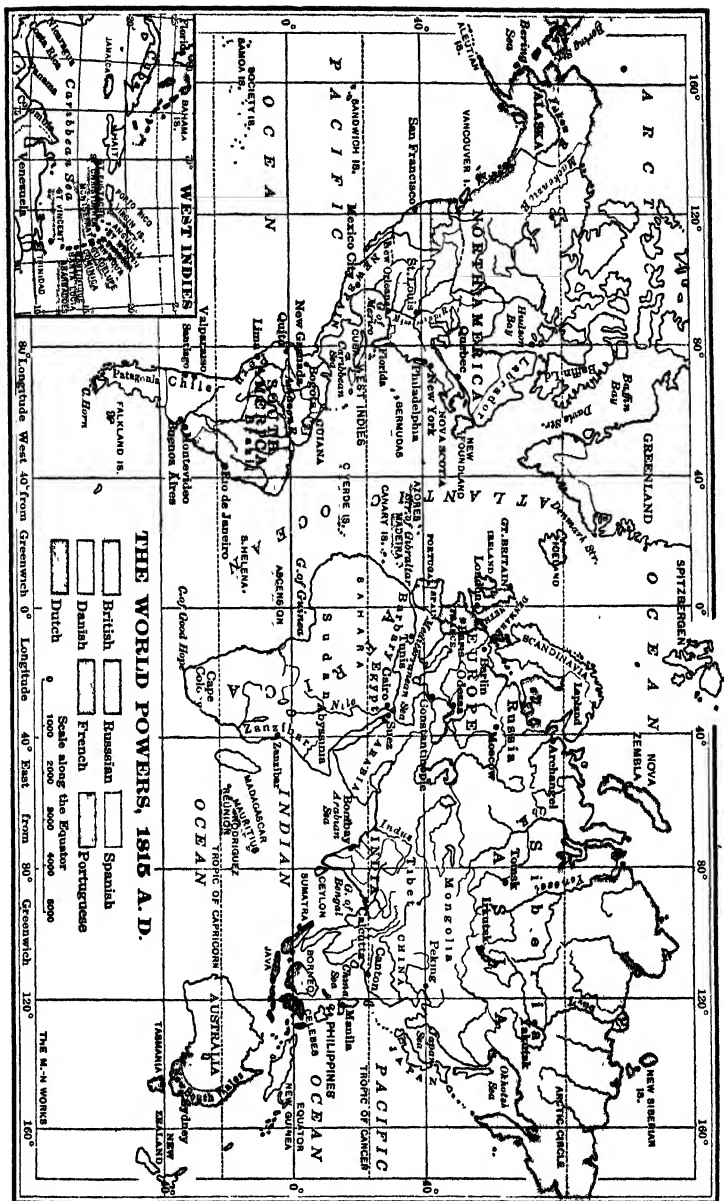
The Labor Problem in the Pacific. — Chinese settled in the Philippines long before the discovery of the archipelago by Magellan. The relations between them and the whites were by no means harmonious during the period of Spanish rule. After the American conquest of the Philippines, the Chinese Exclusion Act was applied to the islands. The Chinese inhabitants number about 35,000. The Dutch East Indies, where no immigration restrictions are in force, contain 800,000 Asiatics, chiefly Chinese. It seems not improbable that the future economic development of the smaller Pacific islands (Melanesia, Micronesia, and Polynesia) may require the immigration of Asiatics on a large scale, to furnish the labor which the indolent natives themselves will not supply. According to a recent estimate, not more than three per cent of the natives are employed on the coconut plantations. The sugar plantations of Fiji are dependent upon the labor of Indian coolies. In the Hawaiian Islands, where the aborigines are dying out, the work is done chiefly by foreign laborers.¹ Unless the Melanesians, Micronesians, and Polynesians can be industrialized, they thus bid fair to be supplanted by Asiatics. The foregoing survey indicates that the tropical islands of the Pacific are likely to furnish a partial outlet for the teeming numbers of the Yellow Race.

Undeveloped Asia. — A more considerable outlet exists in the undeveloped countries adjacent to China proper, that is, in Manchuria, Mongolia, Sinkiang, Tibet, Indo-China, and

¹ According to the U. S. Census of 1920 Hawaii contained 111,882 persons, ten years of age or over, engaged in gainful occupations. Of these, the Hawaiians and part Hawaiians numbered 12,102; Chinese, 11,603; Japanese, 48,815; Caucasians, 21,325; and all others, 18,037. The total population was 255,912.

Korea. As noted in a previous chapter, these countries are capable of supporting far more than their present population, as soon as modern roads, railways, and irrigation systems have been introduced into them. Siberia, also, with its vast timbered area, mineral wealth, and extensive steppes, adapted to agriculture or to herding, offers possibilities of great economic development. Its severe climate would probably keep out the Japanese, who resist sub-Arctic cold even less than tropical heat, but the Chinese could maintain themselves there in large numbers. The Chinese and Korean population of Siberia is now about 100,000, out of a total population of only 10,000,000.

The White Race in the Tropics. — The few whites settling in the tropical and sub-tropical parts of Asia, Oceania, and the other continents go as soldiers, officials, salesmen, and agents sent out for a term of years. They seek, not new homes, but the profits of trade or rule over subject peoples. Such are the one hundred thousand Englishmen in India and the still fewer Dutch who manage the East India possessions of Holland. The question may be raised whether, as the free or cheap agricultural land in the Temperate Zone is exhausted, the white man who wants to establish himself in a new country will not look more and more to the tropics. Here are rich lands that have never been tilled, virgin forests that await the woodsman's ax, and mineral wealth yet to be exploited. Europeans and Americans have not gone to the tropics in large numbers, principally because they feared the climate and the tropical diseases. The American experience in Cuba and Panama and that of the British in India seems to prove that yellow fever, malaria, and other plagues can be conquered by scientific sanitation and medicine. Even so, it is still not certain that the white man, and especially the white man's wife and children, can long thrive in the hot, moist climate of equatorial countries. Englishmen stationed in the hottest parts of India find it necessary to take frequent long vacations in more northerly climes, and their children, unless sent back to England at an early age, languish, often die, and still more often grow up as nervous wrecks. On the whole, it seems probable that the



tropics will never offer a field for colonization by the White Race, except in such countries as Mexico, Ecuador, Peru, and Uganda, which, by reason of their great elevation, reach literally out of the tropics, or in such islands as Hawaii and Tahiti, where the warm climate is tempered by sea breezes. While white peoples may long continue to *control* tropical lands, they will not settle in them.

Colonial Expansion. — Historically speaking, the colonial expansion of European whites is but a thing of yesterday. It began with the Spaniards and Portuguese in the 16th century, was continued in the 17th and 18th centuries by Russians, Dutch, French, and British, and culminated during the last one-hundred years. During the 19th century almost every European country of any consequence sought to acquire possessions in foreign lands. Great Britain steadily enlarged her far-flung dominions. France began to conquer northwestern Africa, Madagascar, southeastern Asia, and various Pacific islands. Italy and Germany, having attained nationhood, entered the race for dominions overseas. Portugal and Spain annexed new colonies. Little Belgium built up a colonial empire in Africa, and little Holland a similar empire in the East Indies. Mighty Russia spread eastward over the whole of Siberia and, having reached the Pacific, moved southward toward the warmer waters of the Indian Ocean. Meanwhile, the United States expanded across the American continent, acquired the Philippines and other dependencies, and stood forth at length as an imperial power. Few and unimportant were those regions of the world which remained unappropriated at the opening of the 20th century.

Results of Colonial Expansion. — At the present time European peoples or peoples of European ancestry hold dominion over all America and Australasia, the major part of Asia, nearly the whole of Africa, and the islands of the seas. Out of 52,000,000 square miles, which (excluding the polar regions) comprise the land area of the globe, 46,000,000 square miles are either occupied or controlled by whites, leaving only 6,000,000 square miles under non-white government. Two-thirds

of this remainder is represented by China and Japan, with their dependencies.

Imperialism. — The word "imperialism" conveniently describes the activity of the different nations in reaching out for colonial dependencies. Sometimes imperialism leads to the declaration of a protectorate over a region, or, perhaps, to the marking off a sphere of influence where other powers agree not to interfere. Sometimes it goes no further than the securing of concessions in undeveloped countries. Most commonly, however, imperialism results in the complete annexation of a distant territory, with or without the consent of the inhabitants.

Causes of Imperialism. — Economic considerations had most to do with the imperial policy of European nations. In the first place, modern methods of manufacture on a large scale enabled a highly industrialized country to produce more commodities than could be profitably used within its own boundaries and among its own people. Each country, therefore, wanted the wider markets afforded by colonies. In the second place, modern methods of manufacture required more raw materials than could be found within a single state, or raw materials procurable only abroad. Hence, each state desired to obtain colonies rich in natural resources. Industrial development also led to an immense accumulation of wealth, which capitalists sought to invest in undeveloped territories. Finally, colonies seemed desirable to provide for surplus population. The number of people in Europe more than doubled in the nineteenth century, and the consequent crowding at home induced millions of persons to emigrate to the United States and other foreign countries where land was cheap, wages were high, and the government was liberal and democratic. To prevent the loss of so many energetic and intelligent citizens, European nations endeavored to obtain colonial dependencies, in which the settlers might preserve their own language, culture, and political connection with the fatherland. Colonies, then, were prized as markets, as sources of raw material and fields for investment of capital, and as outlets for surplus population.

Future of Imperialism. — As far as European expansion has been truly an ethnic conquest, it must be permanent. The intrusive whites in America and Australasia have either exterminated the aboriginal inhabitants or else have imposed upon them their languages, laws, customs, and religion, together with (in Latin America) a considerable strain of their blood. European expansion in the tropical parts of Africa, Asia, and Oceania means, however, merely political conquest, which has no necessary permanence. In the long run — how long a run no one can say — colonial dependencies not peopled by savage or barbarous tribes seem likely to secure home rule and, ultimately, complete freedom. The United States stands ready to give independence to the Filipinos, as soon as they have shown their capacity for conducting their own affairs. Great Britain has already raised about herself a circle of self-governing daughters in the “Dominions” (Canada, Australia, New Zealand, and South Africa) and is not unlikely to confer a similar dominion status upon India. France grants some of her older and more advanced colonies (French India, Cochin-China, etc.) direct representation in the French legislature. The World War, which so effectively disposed of the imperialistic ambitions of both Germany and Russia, the establishment of the League of Nations, with its system of mandates for the government of Germany’s former dominions overseas, and the recent agreements between the colonial powers at the Washington Disarmament Conference give promise of a new and happier era in the relations between ruling and subject peoples.

Inequality of Races. — Imperialism has been excused, and even advocated, on the ground of the supposed *natural* inequality of the races of man. Since a “superior” race possessed the ability, it also possessed the right to impose its rule upon “inferior” races. Such was the justification — when justification was attempted — for wars of conquest, physical or economic slavery, and, in general, the exploitation of one people for the benefit of another.

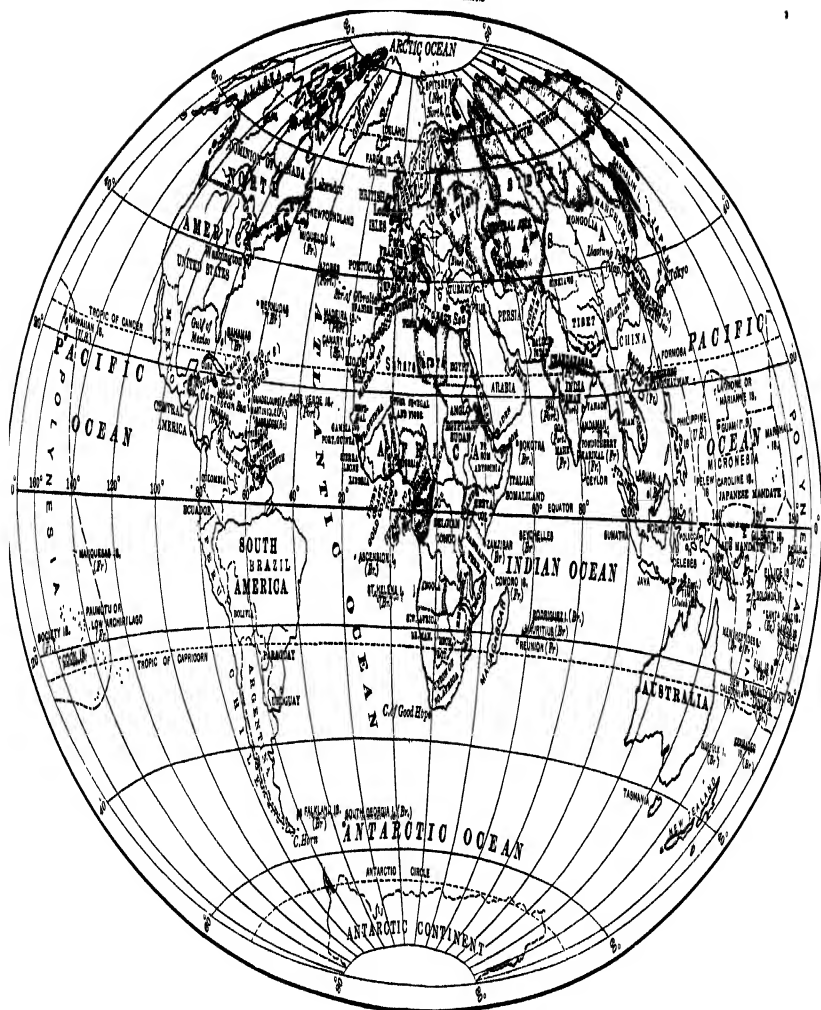
Ethnocentrism. — We are beginning to realize, however, that the notion of race inequality is only an extension to man-

kind at large of the ordinary antipathy which the inhabitants of every country exhibit toward foreigners. It is the product of ignorance, of suspicion, of fear, of overweening pride. Thus, in former times the Jews regarded themselves as the "Chosen People"; the Greeks applied the name "Barbarians" to all non-Greeks; and the Chinese called outsiders "foreign devils." Such expressions reflect the instinctive feeling that what we are or what we possess must necessarily be superior to what others are or possess. Nation looks down on nation, just as class looks down on class, religion on religion, and sex on sex. To use a convenient term, this is ethnocentrism.

Unity of Man. — Modern biology and anthropology unite in stressing the resemblances, rather than the differences, between the races. For these sciences, man is essentially everywhere *one* in natural endowment. Racial variations may be numerous, but they do not go deep. The physical characteristics, especially skin, color, head form, and texture of the hair, in which the races differ, seem to reflect only the influence of climate and natural surroundings on early man in various parts of the world. So with mental characteristics. A close parallelism exists between the languages, religions, superstitions, arts, and sciences of all mankind. Such evidence as we have indicates, therefore, that the races are by nature equal in intelligence, in morality, and perhaps even in capacity for social progress. Such actual inferiority as may exist is explained as due to the influence of an unfavorable environment (African negroes) or to isolation (Polynesians, American Indians). As far as Oriental peoples are concerned, the preceding pages have shown that the Far East developed an advanced civilization of its own and that it still offers much to the West in the way of reflective thought, ethical doctrine, artistic expression, and other aspects of human culture.

Race Prejudice. — The modern scientific doctrine of potential race equality involves the abandonment of the race prejudice which has so long operated to keep the world's peoples apart. If the League of Nations or some similar organization

THE WORLD POWERS



- | | | | | | |
|---------|--------|----------|---------|---------------|---------|
| British | French | Dutch | Belgian | Portuguese | Spanish |
| Italian | Danish | Japanese | Chinese | United States | Russian |

is to be successful, white men, yellow men, and black men must associate more and more in the common work of making a better world. Coöperation between the races can only come about in proportion as each race learns to appreciate the others. Race prejudice must give way to a decent regard for the value of human beings everywhere. Not the popular refrain "East is East and West is West," but the saying attributed to Confucius, "All men between the four seas are brothers," expresses the spirit of modern internationalism.

CHRONOLOGICAL SUMMARY

B.C.

- 1122-249 Chow dynasty
- 660 (?) Japanese Empire founded by Jimmu Tenno
- 604 (?) Lao Tze born
- 560 (?) - 480 (?) Gautama Buddha
- 551 (?) - 479 (?) Confucius
- 372-289 Mencius
- 326 Invasion of India by Alexander the Great
- 322 (?) - 298 (?) Reign of Chandragupta in India
- 273 (?) - 232 (?) Reign of Asoka in India
- 249-206 Ch'in dynasty
- 246-210 Reign of Shih Huang in China
- 214 Great Wall of China begun
- 206 B.C. - 220 A.D. Han dynasty

A.D.

- 618-907 T'ang dynasty
- 627-650 Reign of T'ai Tsung in China
- 631 Nestorian mission to China
- 913 (?) - 1392 Wang, or Korai, dynasty in Korea
- 960-1280 Sung dynasty
- 1192 Japanese shogunate founded by Yoritomo
- 1206-1227 Mongol conquests under Jenghiz Khan
- 1271-1295 Travels of Marco Polo in Asia
- 1280-1368 Yüan (Mongol) dynasty
- 1280-1294 Reign of Kublai Khan in China
- 1281 Mongol expedition against Japan
- 1368-1644 Ming dynasty
- 1392 Ni Taijo (Litan), king of Korea
- 1497-1498 Vasco da Gama's voyage to India
- 1517 Portuguese reach South China
- 1521 Philippines discovered by Magellan
- 1525 Mogul Empire established by Baber
- 1542 Portuguese reach Japan
- 1556-1605 Reign of Akbar in India
- 1582 Japanese embassy to Europe

- 1592 Korea invaded by the Japanese
- 1600 English East India Company chartered
- 1602 Dutch East India Company chartered
- 1603-1867 The Tokugawa Shogunate
- 1636 Japan closed to Europeans
- 1642 New Zealand discovered by Tasman .
- 1644-1912 Ta Ch'ing dynasty
- 1662-1723 Reign of K'ang Hsi in China
- 1736-1796 Reign of Ch'ien Lung in China
- 1757 Battle of Plassey
- 1763 Peace of Paris; Great Britain dominant in India
- 1768-1779 Captain Cook's three voyages in the Pacific
- 1788 English colonization of Australia begun
- 1798 Dutch East Indies become a Crown possession
- 1811-1816 British occupation of the Dutch East Indies
- 1840 New Zealand annexed by Great Britain; transportation of convicts to Australia abolished
- 1840-1842 "Opium War" between China and Great Britain
- 1842 Treaty of Nanking; Marquesas Islands annexed by France
- 1843 French protectorate over the Society Islands
- 1850-1865 T'ai P'ing Rebellion
- 1851 Discovery of gold in Australia
- 1853-1854 Visit of Commodore M. C. Perry to Japan
- 1854 Commercial treaty between Japan and the United States
- 1856-1860 China at war with Great Britain and France
- 1857-1858 Sepoy Mutiny
- 1858 Act for the Better Government of India
- 1858, 1860 Treaties of Tientsin
- 1860 Russian cession by China
- 1864 Baluchistan annexed to India
- 1865 Japan opened to Europeans
- 1867 Japanese Revolution begun; the shogunate abolished
- 1867-1912 Mutsuhito, emperor of Japan
- 1869 Suez Canal opened
- 1871 Abolition of feudalism in Japan
- 1876 Treaty between Korea and Japan
- 1877 Queen Victoria becomes Empress of India
- 1881 Treaty between China and Russia
- 1882 Chinese Exclusion Act passed by United States
- 1885 China recognizes French protectorate over Anam

- 1886 China recognizes British annexation of Burma; Straits Settlements annexed
- 1889 Japanese constitution promulgated
- 1893, 1901 Treaties between Siam and France
- 1894-1895 Chino-Japanese War
- 1895 Treaty of Shimonoseki
- 1897-1898 Kiaochow seized by Germany
- 1898 Reform movement in China; Philippines and Hawaiian Islands acquired by the United States
- 1899 "Open-Door" policy in China proposed
- 1900 Boxer Uprising; Trans-Siberian Railway completed
- 1901 Australian Commonwealth proclaimed
- 1902, 1905 Anglo-Japanese Alliance
- 1904 British penetration of Tibet
- 1904-1905 Russo-Japanese War
- 1905 Treaty of Portsmouth
- 1907 Anglo-Russian Convention; New Zealand becomes a British Dominion
- 1908 Death of the dowager-empress Tz'u Hsi
- 1910 Korea annexed by Japan
- 1911 Chinese Revolution begun
- 1912 Chinese Republic proclaimed by Sun Yat Sen; accession of Yoshihito, emperor of Japan
- 1912-1916 Yüan Shih K'ai, president of China
- 1914 Panama Canal opened; Kiaochow captured by the Japanese
- 1915 Japan's "Twenty-one Demands" upon China
- 1916-1917 Li Yüan Hung, president of China
- 1917 China enters World War
- 1917-1918 Feng Kuo Ch'ang, president of China
- 1918-1922 Hsü Shih Ch'ang, president of China
- 1919 Treaty of Versailles gives Japan Germany's rights in Shantung; Pacific mandates
- 1921-1922 Disarmament Conference at Washington
- 1922 Four-Power Treaty, relating to the Pacific, signed at Washington; Shantung Question settled

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